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## JOHN ALBERT BROADUS.

ADDRESS FOR FOUNDERS' DAY AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, JANUARY 11, 1907.

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RICHMOND, VA.

Mr. President, Members of the Faculty, Students of the Seminary, Ladies and Gentlemen:

I have had many thoughts regarding this occasion and this unique privilege, but I have no words that would be suitable to express them. I must not fail, however, to utter the sincere and grateful thanks that I entertain towards my well-beloved friends, the President and Members of the Faculty of the Seminary, for the honor they have bestowed upon me by inviting me to stand in the order of this celebration. I have observed with interest every item of the course and progress of the school since I left it, and have often found occasion to rejoice with great joy over what I have seen and heard. The works and triumphs of President Mullins have been marvelous indeed, and have excited my constant admiration. It seems likely that his administration shall be the greatest of all that have occurred hitherto. I congratulate him and all of his colleagues upon the fine things they have already accomplished, and trust that these shall be but an earnest of still better things to come.

From this place I have watched generations of students come and go, and it is a special satisfaction after many years to look into the faces of a new generation of students, the last, perhaps, which it will ever be my

chance to behold. I marvel what wonderful fortunes may be before you, what great and singular things it may be given you, in your generation, to see and hear and do. May the God of heaven send you wisdom and strength and patience for every time and trial.

It is beyond my power to express the delight which I experience in returning to Louisville, so long the city of my home, and always the city of my heart. May the selectest mercies of Heaven rest upon this queenly city.

And if they would receive it, I should be glad to send a message of Christian salutation and unfeigned affection to my brethren in Christ, the Baptists of Kentucky; to congratulate them upon the better day that seems to be dawning upon them, and to wish that the salvation of God may ever be among them.

I have been requested by the President and Faculty to employ this occasion in speaking about the Founding of the Seminary, and especially about John A. Broadus, one of its main founders, and the peerless friend whom I have missed and mourned for every day since we carried him to his burial at Cave Hill. I have no qualification for this high task except the love I bore him, and the intimate relations I had with him for many happy years. I desire, therefore, to speak with modesty and with respect for the judgment and insight of any who may be better qualified than myself.

It has always seemed clear to me that the founders of our school fell upon evil days. It was the middle of the nineteenth century, the most glorious, I fancy, of all the centuries, when they began. But in the Southern States of America the middle of the nineteenth century was an unfortunate period indeed. The Southern States were then preparing to undergo a baptism of fire such as no other section of America has experienced hitherto. Almost any other time and place would have been more suitable for the founding of the Seminary.

The doors were first opened in October, 1859, less than two years before the outbreak of the war between the States. If that event had been distinctly forseen, the

great and serious business might have been postponed. It is inconceivable that wise and sober men should have given such large hostages to fortune, if they had apprehended the meaning of the cloud that then overshadowed the country. Few of us who lived at that period really believed that a civil war was impending. We blindly clung to the conviction that such a calamity was not made for our beloved country.

There were four years of blood and iron, and twelve other years of reconstruction, and it has never yet been decided whether the war or the reconstruction after the war, was the more exhausting and injurious. In short, for sixteen years together the Southern States of our country lay prostrate and wretched. These facts of history are not cited in any spirit of bitterness. They are cited merely to illustrate the topic in hand. I am as highly devoted to the welfare and glory of our country as any other man. In that respect, if in no other, I am the peer of our great President Roosevelt.

If the Seminary could have been established twenty years earlier, or twenty years later, the difficulties of the enterprise would have been much decreased. The twelve labors of Hercules were required before the work could be fulfilled in the middle of the nineteenth century. In all our Baptist history it may be doubted whether anything so heroic has been accomplished. In three notable years, namely in 1869, 1874 and in 1879, the darkness that surrounded the Seminary could be felt.

But the God of heaven possesses wiser insight than any of our historians and scholars. Possibly the institution has taken deeper root by reason of the elemental storms that nursed its earlier days, and the violent winds of controversy that have since swept above it. In spite of these, perhaps because of these, it seems more securely established in the confidence and affection of its constituency than any other Baptist theological seminary in the world. And it is daily pressing forward towards the mark for the prize.

In discussing the part which Broadus took in the founding of the Seminary I shall ask leave to arrange my thoughts under three heads, speaking of him first as a man and leader, secondly as a preacher, and lastly as a scholar and teacher.

### I. BROADUS AS A MAN AND LEADER.

The first time I ever saw him he impressed me as a great man, and that impression remained until the closing days of his life, and grew stronger with the years. He had great powers, but his foremost asset was a royal character. He was a product of Virginia, and always displayed Virginia thoroughness, Virginia system, and the Virginia sense of duty. A portrait of him holds a place among the Virginia immortals who are collected in the Gallery of the Virginia State Library. Because he so well illustrated the virtues of Virginia, he deserves to appear in that illustrious company. Wisdom, courage, temperance and justice were greatly developed in him. If he had not possessed them all he would have failed and faltered in the trying work of founding the Seminary.

His mental endowments were superb; worthy in every sense of his high character. And these received a most fortunate and successful training. The most valuable portion of that training, it always appeared to me, was imparted in his Culpepper home. The impress that he derived from that home, and from other homes of sturdy farmers that surrounded it, was indelible. I give abundant honor to all his various schools and schoolmasters, but his mother and father held the foremost position among them all. The training which they imparted shone through all the rest; adorned and glorified all the rest.

The contribution made by the University of Virginia was large and indispensable. I am heartily loyal to that great institution of learning, and myself owe many blessings to it. I appreciate every true school and college and university, but the best of our American schools are those kept in the families of our countrymen. As

long as these shall remain uncorrupted and unimpaired the fortunes of the nation will be secure.

Tiberius Gracchus Jones once remarked to me that while the elder Andrew Broaddus was never a leader in the ordinary sense of the term, he yet informed the Baptists with something that was very great and high. In his statement allusion was had to the fact that the elder Andrew Broaddus was not one of the most regular attendants upon the sessions of the General Association of Virginia; that he was never at any time elected to hold an office in the gift of the General Association, and rarely took any share in the public proceedings of the body. But in spite of that limitation his influence upon the Baptists was profound and beneficent.

John A. Broadus also exhibited this peculiarity of the family. He was not a leader in the ordinary acceptation of the term. He attended the Southern Baptist Convention with commendable regularity, but nobody thought of choosing him to be one of its officers. I have consulted the minutes and discovered that while all sorts of men were honored in this way, he was neglected throughout the whole period that he was accustomed to be present. At Memphis in the year 1889 a situation of considerable urgency arose, and he was publicly solicited to accept the office of President of the Convention, but he respectfully declined with the remark that there were two things that he never could accomplish, one of them being to ride a bicycle and the other to preside over the Southern Baptist Convention.

But he was, perhaps, the most potent leader that appeared in the Convention in his generation. His influence was paramount. Divers illustrations of that fact might be cited. In the year 1879 he intervened at Atlanta to defeat a movement which he interpreted to signify "a full merging of the work of this Convention into that of the Northern Societies." The resolution which he offered to prevent the holding of a conference in which this project should be discussed, was approved by the Conven-

tion by a very large majority. It is likely that no more important action was ever taken by the body.

At Birmingham, Alabama, in 1891, great excitement prevailed over the question whether the Convention should organize a Sunday School Board of its own, or should conduct its Sunday school activities under the auspices of the American Baptist Publication Society. For a whole year the parties had been making ready for a decisive struggle. An unusually large number of special addresses had been prepared for delivery, and the peace and dignity of the Convention appeared to be imperiled. But when the report of the committee was read, which had the subject under consideration, Broadus stood up before any other speaker could obtain the floor, and in a brief address persuaded the brethren to accept it without any discussion at all. Following is a copy of the minute of the body with reference to the matter: "After a few remarks by J. A. Broadus, Kentucky, the question was immediately taken and the report adopted. Whereupon prayer was offered by J. B. Hawthorne, Georgia, and the hymn 'Blest be the Tie that Binds' was sung."

But his influence was not confined to the council-chamber of the Southern Baptist Convention. He had won the ear of the State of Kentucky, and become a strong force in the life of the Commonwealth. Likewise his power was recognized in the City of Louisville. On the afternoon of his last day upon earth the Evening Post presented an editorial notice that was introduced by the statement: "Dr. Broadus, our first citizen, is dying tonight."

But his leadership in connection with the Seminary was the outstanding fact of his life. The bulk of the original endowment had gone down forever in the Confederate War. The remnant of it that was left over sustained the institution in much poverty until the year 1869. In May of that year relief was asked at the hands of the Southern Baptist Convention, and a precarious existence was obtained until the year 1874, before which time it was expected that a second endowment should be

raised and the institution transferred to Kentucky. Dr. Boyce had been engaged upon that enterprise since the autumn of 1872, but his work was almost suspended by the panic of 1873. In 1874 Boyce came down to Greenville to lay the facts of the situation before the Faculty, representing that all supplies had been exhausted, and that the constituency had been appealed to so often that few, if any, were now willing to respond.

This darkness and danger brought to Broadus a supreme opportunity. He alone rose to the occasion, and suggested to Boyce that the faculty should unite in sending out a new appeal for immediate help. He prepared it himself. It was ready for the printer the next morning, and was one of the most extraordinary productions in the history of the school. The brethren heard his voice and took courage. A new subscription was given, and the evil day was postponed for another lustrum.

It would be a valuable service if a collection of the circulars could be made that from time to time were sent forth in the interest of the Seminary. It would illustrate many points in the life of the institution, but I feel persuaded that the circular which Broadus prepared to meet the emergency of 1874 meant more than any other.

Success in the work of founding the Seminary would have been impossible without the agency of Boyce; but it would have been equally impossible without the agency of Broadus. They were the twins of our Southern Baptist world. The twins of the ancient classic world were set as stars in the skies, to serve as a guide to mariners who might sail over wide and dangerous seas. This pair likewise have been set in the skies to guide the course and efforts of our people in doubtful and dangerous days.

### II. BROADUS AS A PREACHER.

He did more as a preacher to promote the interests and influence of the Seminary, perhaps, than any other person who has held a chair in its faculty. In June, 1867, while I was a student at the University of Virginia, General Lee invited him to Lexington to preach the com-

mencement sermon of Washington College. The discourse was about One Jesus, and Old Virginia rang from side to side with the glory and power of it. Broadus became the theme of every tongue. Prof. John Hart was then residing at Charlottesville. He had ideas about many topics, and I was always glad to associate with him. I pressed Hart to reveal to me the secret of this extraordinary charm. He instanced divers items and peculiarities, but in the end gave up the effort, saying: "He will appear in the Baptist church here next Sunday, and if you will go and hear him, I believe you will admit that you never heard anybody preach before." I accepted the challenge, and found that it was even so. I surrendered at discretion, and shortly became so much absorbed in the preacher's message that I found it impossible either to study him, or to analyze my own thoughts. Not long afterwards he made an appeal to me to come to Greenville in the autumn, and study at the Seminary. I followed his advice, and by that means the entire course and history of my life was changed.

Like every other man he was in some sort the product of his time. Ponderous theological preaching, with a multitude of distinctions and exceptions, was no longer in favor. His discourse was not fashioned for two or three hours in the delivery. It was sane and skilful, evangelical, devout, earnest, strong to move the heart and mind. He invariably concealed the processes, but the processes of his thinking were always elaborate and careful. The audience rarely saw anything but the results of investigations that were had in the study. People sometimes praised his preaching because it appeared so simple. But it was never unlearned preaching, or devoid of affectionate and studious care. He gave it his best powers, best industry, and all his stores of learning. The text was patiently explored and along with it the whole texture of Holy Scripture. No pains were too great to be bestowed upon this holy work.

A high standard for the delivery of pulpit discourse had long been established in Virginia. Among the Bap-

tists men often emulated the example of the elder Andrew Broaddus, and there were similar great lights in other denominations. It was inevitable that the achievements of his noble kinsman should appeal to him, and that he should bestow every kind of energy upon the task of delivery. But in his conception the supreme end of delivery was not to charm and delight the hearer, but rather to convince and persuade him. Therefore, every art of persuasion was studied and employed, if by any means he might reach the heart and move to action. If anybody ever suggested that he had been entertained by the discourse, the preacher was much afflicted. He felt that he had fallen below his ideal.

Once when we were discussing the performance of one of the students, he remarked to me: "The flower of poesy sometimes blossoms in strange places." I was on the point of replying: "The flower of poesy sometimes fails to blossom in places where everybody might expect to find it." He possessed a marked poetic vein. He was devoted to poetic literature, and the whole apparatus of poetic handicraft was at his command. Why, then, did he not sometimes break forth into poetic expressions? I was never able to answer that question.

He loved his hymn-book, and studied it with rare insight and devoutness. No other man could read a hymn with half so much effect. Why, then, did he not make some contribution to our treasures of hymnology? Perhaps he understood the reason; I never could find it out.

But his poetic power and taste added much to the effect of his preaching. Not that he was given to the habit of quoting poetry in the pulpit, but for the reason that his whole thought was informed with an atmosphere of poetic conception and beauty. He was one of the choicest ornaments of the American pulpit.

### III. BROADUS AS A STUDENT AND TEACHER.

After entering upon his work at the Seminary in 1859, the chief industry and concern of his life was to learn and to teach. Thenceforward he gave himself with unre-

mitting devotion to the investigation of topics of theological inquiry. He appeared to concede that Dr. Toy possessed more learning, and sometimes spoke of him as "our jewel of learning", "the pride of the Seminary". If he was correct in that conclusion it may be claimed, perhaps, that with the exception of Toy, he was the most learned man who ever held a chair in the school. The competency of the soul in religion is a precious doctrine. He had abundance of it, besides competency of the mind and of research. And he had the best use of his acquisitions. Few men have exhibited a more striking power of co-ordinating their own treasures of learning with the results of all other research. He often reminded me of Shakespeare in seeming to know things without taking the trouble to learn them. He possessed a certain faculty of divination that was wonderful in extent and soberness. You shall rarely meet a person in whom the so-called scientific imagination is more highly developed. I cannot predict what the judgment of the Muse of History shall be, but I am persuaded she would be singularly unjust if she failed to set him above all the rest of us as a scholar and teacher.

Of all the teachers I have encountered on this side of the water, he laid the most distinct emphasis upon the duty and practice of original research. He was modest and respectful towards other scholars and thinkers, but he felt it was never an act of injustice to try the spirits. He always anticipated that posterity would try his own results by the light of original sources, and he felt it was no occasion for complaint if he should adopt the like method in his generation.

And in my judgment it was a fitting and noble thing that the biography of the man who was the chief promoter of original research among us, should have been composed by Prof. Robertson out of the original sources. But the last word about Broadus has not yet been said. These original sources are already invaluable, and if they should all be kept together, they will be earnestly studied, and appreciated by coming generations.

The earliest task that he laid upon me in the line of original research, produced a decided impression. It was in the department of text-criticism, and I was required to write an essay on Matt. 1:25: "And he knew her not until she had brought forth her first-born son." The question that he propounded was whether the word "first-born" was entitled to a place in the text. I was supplied with all the apparatus and was expected to decide the matter for myself. My decision fell out against the word "first-born", and it produced a state of trepidation that is still remembered. It was an humble beginning, truly, but it served as an introduction to the art and use of original research in other fields of inquiry.

I had loved and honored all my teachers at the University of Virginia, but I felt a special affinity for Mr. Gildersleeve. At the Seminary I also loved and honored all my teachers, but I felt a special affinity for Dr. Broadus. These two men were very different in some regards, but to me they also seemed much alike. They were both scholars, and no mistake. They both won my confidence and excited my enthusiasm. They both towered above others; they were undoubtedly men of mark.

In the circumstance that he had studied in Germany and was a graduate of Goettingen, Gildersleeve appeared to have some advantage over Broadus. But this was more in appearance than in reality. Broadus was likewise a thoroughly modern man, abreast of the culture of his times. He also possessed an easy mastery of the German language, and made daily use of it in his studies. He took the German periodicals and kept in touch with all tendencies of thought in the Fatherland, and these were often topics of familiar discourse, both in the class-room and in the private circle. In fact it was to me a royal privilege to be in contact with such a teacher.

I had not the remotest idea of studying abroad when I entered the Seminary at Greenville in the autumn of 1867. But the impulses that came to me there were numerous and stirring, and before the course was ended I had become solicitious to go abroad. But some of my best and

most valued friends were firmly set against the project, and were particularly averse to my suggestions looking toward the German Fatherland. I had finally yielded to their wishes and consented to compromise on a course in a Scotch University, when on the way to the Southern Baptist Convention at Macon in May, 1869, I ventured to speak to Dr. Broadus, and to ask his judgment. He listened to the whole story in silence, and then said: "In my opinion you ought to go to Germany and do the best work that is in you, and afterwards to return home in the fulness of the blessing of the gospel of Christ."

I immediately decided to take his advice, and he was good enough to write a letter to my mother, that afforded valuable assistance in smoothing down certain obstacles that lay in my path. While I was at the University of Berlin, he visited the city and we passed some never-to-be-forgotten days together. It was during that visit that I obtained the earliest copy of his work on the Preparation and Delivery of Sermons, that was destined shortly to establish his fame and influence throughout the English-speaking world.

The Commentary on Matthew, his most elaborate and learned performance, did not appear until the year 1887. Horace exclaims

*Exegi monumentum aere perennius*

but I should appreciate the sentiment better if it sounded less boastful. Broadus indulged himself in no such boasting, but the Commentary on Matthew is a monument of sane and sound exegetical learning that shall perpetuate his name long after you and I shall die and be forgotten.

But the chief end of man is not the making of books. Gen. Washington and Gen. Lee, the greatest of our Americans, made no books. Their lives were expressed in princely character and in immortal deeds. And the life of Broadus is best expressed in his character and deeds. The founding of the Seminary was his foremost achievement, and it will keep his memory green for ages to come. It has been suggested that during the first fifty years of its history, the course of the Seminary was

sometimes laid across stormy seas; but "all the clouds that lower'd upon our house are now in the deep bosom of the ocean buried". The year of Jubilee is drawing nigh, and I feel confident that it will introduce an era of great progress and enlargement.

And now with my closing words, I would pronounce a benediction upon our school. May it always enjoy the selectest favor of God. May he bestow upon it teachers of much learning and wisdom, possessing also great love of the truth, and of the brethren, and of all men. May students be always provided who shall be worthy of their teachers and of this seat of sacred learning, and who shall bring nigh the grace of God to many hearts and homes and churches and cities and countries. May its trustees ever be wise and faithful men. May it enjoy the veneration and affection of the alumni in every place. May the good will of the churches keep it safe from peril or distress, and may the wealth and substance of pious men and women be freely offered for its uses. May it become the chief center of the religious thought and life of our brotherhood, and stand forever to bless and comfort them in their efforts to promote the glory of God and the happiness of men.

# THE FIRST EPISTLE TO THE CORINTHIANS: CHAPTERS I TO VIII.

BY REV. DAWSON WALKER, D.D.

It is obviously impossible, within the prescribed limits of these articles, to do anything like justice to the rich and varied contents of the Corinthian Epistles. It may, however, be of some service to New Testament students if an attempt be made to realize the circumstances under which they were written. For it is only when we are aware not only of the difficulties of the Corinthian church but of the tone and temper of its members that we can appreciate the skilful tact, the resolute firmness and the far-sighted wisdom of its founder and teacher, St. Paul.

It is proposed, therefore, in this and the following article to give some account of the first Epistle. For a systematic analysis or for a continuous paraphrase of St. Paul's words reference may be made to the standard commentaries. We shall permit ourselves to pursue a somewhat more free and elastic method of treatment. We shall simply try to understand St. Paul's thought with the context, so to speak, of its surroundings, and to emphasize at the same time the guiding principles that governed his counsels.

It is chiefly from the contents of the two Epistles that we form our opinion of the character of the Corinthian Christians. They would seem to have been a somewhat fickle, superficial, conceited set of people. The general population from which they were drawn was a very mixed one. When the city was refounded by Julius Caesar in 46 B. C. it was a settlement mainly of Roman freedmen. Greek residents would quickly follow, and, in time, the inevitable colony of Jews. In spite, however, of this hybrid character they appear to have been marked by certain traits characteristic not only of Greece generally, but of Corinth in particular. They were argumentative

and contentious, quick to split into factions at the bidding of some party leader. The fact that they were litigious was perhaps only a particular phase of this. That they were in danger of being polluted by the immorality for which Corinth was notorious appears more than once in the course of this first Epistle.

CHAPTER I-IV.

It was the Apostle's general habit to open his Epistles with an expression of gratitude to God for the Christian graces displayed by those to whom he was writing. When we bear in mind the numerous and varied faults for which he has to reprove the Corinthians it becomes a matter of some interest to see what thanks he felt able to offer in their case. St. Paul was not a person to scatter fulsome flattery at random. Hence it is significant that in I. 4-9 he limits his matter for thankfulness to the fact that they possess "utterance" and "knowledge" and that they fall short in no "charisma" (obviously using the word in the somewhat technical sense in which it appears later in the Epistle). Clearly it is rather on possessing the *gifts* than on displaying the *fruits* of the Spirit that he is able to congratulate his Corinthian converts.

It was owing to the absence of these *fruits* of the Spirit that they became so easy a prey to the two great besetting sins with which the Apostle, in the first four chapters, is chiefly occupied. On the one hand they were prone to a factious party spirit; on the other, they conceived their Christianity to be a form of "wisdom", a matter of the head rather than of the heart and life.

St. Paul's method of treatment for the evil of party spirit is to recall them to the thought and name of Christ. That name occurs nine times in the opening verses of chapter I; it forms the center of the sublime climax at III. 23. Their foolish conduct, he tells them, has amounted to dividing an indivisible Christ. It has amounted to putting the party leaders whom they had chosen into the place of Christ Himself. The Christ into whose Name

they had each one been baptized, was the Christ of all and in Him they all were one.

The statement in I. 17 that Christ did not send him to baptize but to preach the gospel, leads him to a declaration of what that gospel essentially is; and, at the same time to a reproof of their other fault, the pretentious conceit of wisdom. The gist of the wonderful passage that follows is this: the gospel of the Crucified is not a "wisdom" but it is a "power". The Christian missionary proclaims a crucified provincial as God. To the Jew, with his deeply rooted hopes of a Messiah whose outstretched arm should uplift his people, this spectacle of suffering weakness was a fatal stumbling-block. To the Greek, the whole idea was merely laughable. And yet St. Paul is not only fearless but sternly uncompromising. The Crucified is the supreme expression not only of the power but of the wisdom of God Himself.

There is a vein of almost passionate emphasis running through this passage. One is inclined to conjecture whether some particular occurrence had evoked in the Apostle this mood of uncompromising sternness, this determination to concede nothing to the feelings of either Jew or Gentile. A suggestion has been made which has, at any rate, the merit of providing a very possible reason for this attitude of St. Paul's. In II:3 he tells his hearers how he came to them "in weakness, and in fear, and in much trembling". We recall the fact that he came to Corinth directly from Athens. His recorded address there (Acts XVII:23-31) was a distinct attempt to go as far as possible towards meeting his Athenian audience half-way; to find any possible common ground between their religious views and the Christianity he was bringing to them. The narrative in Acts leads us to conclude that the results were most meagre. It may be that the Apostle was disappointed and deeply distressed. In a strong revulsion of feeling he may have determined to abandon this method of presenting the gospel. For the future there should be neither compromise nor conces-

sion. He would know nothing among his hearers but "Christ" and Him "crucified".

If he did come from Athens to Corinth smarting under a sense of failure he may well have had strong feelings about the "wisdom" of this world and "the rulers of this world". He almost exults in the fact that God chose "the foolish things . . . . the weak things . . . . the base things" of the world. It is a passage which the modern missionary may well take to heart, when he is taunted with the fact that he can only gain converts from lower races and castes who apparently have everything to gain and nothing to lose by conversion.

And yet, St. Paul maintained, though the preaching of the gospel cannot be accommodated to the wisdom of the world, it is the expression of God's wisdom—a wisdom only to be appreciated by those who have been illuminated by God's Spirit. In the passage that follows (II:6-16) he elaborates the necessary truth that spiritual things can only be appreciated by a Spiritual consciousness. The Spirit of God is, as it were, the organ of the Divine Self-consciousness, and it is the spiritual in man that is capable of entering into relation with the Spirit of God and of understanding what God has to reveal. If the spiritual element in man be dormant or dead, he can no more understand the revelation of the Divine wisdom than a blind man can see a picture or a deaf man hear a song. It is in this absence of spiritual perception that St. Paul finds the explanation of the world's attitude to Christ.

And it was precisely in this respect that the Corinthians themselves were too much infected by the spirit of the world. There was too much pretension to "wisdom", too little spiritual perception. In chapter III he tells them that he could not speak to them as "spiritual" but "as unto carnal". They did not, of course, display the world's contemptuous indifference, but the world was still so much with them that they were but babes in spiritual things. It was from this that jealousy

and strife arose, producing in time the destructive party divisions.

The mention of these divisions causes the Apostle to return once more to the true center of unity—God. The work is His. Paul and Apollos—each fulfilling his own task—are simply His servants. They are colleagues with each other, but in His service. In sowing the seed at Corinth they are servants of the great Husbandman, or, to follow the apostle's swift change of metaphor, in rearing the edifice of the church they are servants of the great Master Builder.

The reference to the idea of building launches St. Paul into the famous passage which is not improbably suggested, or at any rate colored, by his knowledge of the city's previous history. In 146 B.C., Corinth had been sacked and destroyed by Lucius Mummius. The Apostle's words might not inaptly stand for a description of what happened when the city was given over to the flames. The magnificent temples and public buildings of costly stone would stand out like islands in a sea of flames. The meaner private dwellings of "wood, hay, stubble" would be licked up with fierce rapidity. A man who was content to leave his house to its fate might escape with his life, but it would be "so as through fire".

The different fates of these two classes of buildings suggests to the Apostle the different issues of Christian work. The one, the only foundation for all such work is Christ. Upon that foundation various men build. Some do good and enduring work. Others do work that is not so good. Sometime there will come the Day—the great Day of testing. Other days, of an ordinary kind, are ushered in by the glow of the sunrise. That day will be ushered in by a glow—not of gentle sunrise—but of burning flames. In the flames of that day all Christian work will be tested. The good and strong work will stand out triumphantly, resisting the flames and reflecting their brightness. The bad will be destroyed, and the workman can only leave it to its proper fate, glad that he may himself escape with his own life.

Possibly St. Paul may have blended in this picture scenes from the destruction of Corinth with ideas of the "great Day of the Lord" drawn from the Old Testament Scriptures and learned from his Jewish teachers. But the truth that he sets forth is as valid today as it was for the Corinthian church to which he wrote. For any Christian work at all, Christ is the only possible foundation. Upon that foundation myriads of workmen are co-operating to rear the fabric of the Christian church. The work done is of very different quality, ranging by degrees from what is strong and good to what is feeble and useless. The day of God's judgment will alone declare the final worth of it all.

But he has not yet exhausted the figure of the building. The idea of a temple suggests from a new point of view both the true ideal of the Christian and the sin of the Corinthians against that ideal. The Christian is a temple. His heart is a shrine and the divinity that dwells in it is the Holy Spirit of God. The Apostle has just indicated the narrow escape from doom of those who do inferior work in the construction of Christ's temple. How much heavier will be the punishment of those who do not construct at all, but actually destroy? Whose work is not even feebly positive but is wholly negative. And yet this was the very thing that the Corinthians by their disruptive party spirit were tending to do. In forsaking Christ the true center of unity and in ranging themselves under separate party leaders they were destroying their own life; they were ruining the temple of God which they themselves were.

And, after all, this "glorying" in men, this setting up and idolizing of some little human party leader was such a pitiably unworthy line of action for the Christian convert. He could claim so very much more if he would only be true to his privileges. He had the right to make his own all that the fervor of Paul or the eloquence of Apollos or the living faith of Kephas could give him The gospel is no piece of pleasing and convincing dialectic. It is the only secret of victorious life in the present, the only

sure hope of future life beyond the grave. All this was theirs, for Christ was theirs, and He and they are folded in the arms of God.

This last thought, with all its magnificent scope was, however, not the only inference to be drawn from the fact that St. Paul and his fellow apostles were the servants of Christ. A further thought arises which was being painfully forced on the Apostle's mind. As servants they are solely responsible to Christ their Master. He and no one else has the right to pass judgment upon them and He will do so in His own good time.

The truth was that St. Paul had critics in the Corinthian church. The mere fact of the party divisions is itself a proof that he could not claim the undivided allegiance of its members. But the evil was beginning to assume a more hostile and malignant form. One of the four factions, the "Christ party" was not improbably composed of, or at any rate directed by, emissaries from the Judaizing section of the Palestinian church. They had no sympathy with the universalism of St. Paul's gospel; they regarded him as a traitor to Judaism and they branded him as a false apostle. We seem to hear behind the words of the Apostle here the first mutterings of the disaffection which grew, in the interval between I Corinthians and II Corinthians into a violent assault on his work and character; an assault which he met by the stern reproach and the scathing invective contained in the second Epistle.

Here St. Paul simply enters an emphatic protest against premature criticism of himself and his work, passing on at once to a passage of sad and reproachful irony. The Corinthians with their complacent assurance, their facile criticism are like kings enthroned in wealth and plenty. They are like spectators in the amphitheatre who gaze with cynical, heartless indifference on the scenes of bloodshed and death presented for their entertainment. The Apostles, on the other hand, are themselves part of the spectacle; they are like the band of gladiators who enter the arena pledged to give no quar-

ter but to fight out their combat to the death. The Corinthians are cool, critical, comfortable, respectable. The Apostles are eager, strenuous, laborious, yet despised and slandered by those for whom they toil; they are "the filth of the world, the offscouring of all things". Those members of the church, we imagine, who still retained some vestige of loyalty and affection for the Apostle, must have winced beneath the lash of these stinging words.

But St. Paul has many other topics waiting to be discussed and he feels that he must bring this question of unity to a close. He has, at any rate, *one* claim on the allegiance of the whole church. He was its founder, its spiritual father. They might have many teachers, but none of them could claim the place of founder and father. He will send Timothy to investigate their troubles and hopes himself to follow shortly. In the meantime, it will depend on the Corinthians themselves whether his visit shall be kindly or severe. If they persist in their present attitude of insubordination he will come "with a rod". If they yield to the gentle counsels of Timothy they will find in St. Paul a corresponding spirit of love and gentleness.

## CHAPTER V.

This chapter is concerned with the case of impurity that had reached the ears of the Apostle. A member of the church had taken to wife his own step-mother. St. Paul indicates no particular channel by which the news had reached him, but seems to regard it as a matter of general notoriety. The name of Corinth, it is true, was a synonym for impurity; and fornication, as distinct from adultery, was regarded with leniency, if not approval, by contemporary heathen thought. But here was a crime by which even heathen thought—with all its laxity—was outraged. The crime had been committed by a member of the Christian community and apparently the members had seen in it nothing to disturb their self-complacent calm. With indignant brevity the Apostle lays down the

only possible course of action, the expulsion of the offender. This the community *must* do, in justice to itself, in order to remove the pollution of so vile a stain.

The phrase in which St. Paul utters his verdict, "to deliver such a one unto Satan", has caused very great difficulty to commentators. The chief point at issue is, whether the phrase merely signifies excommunication, or whether some graver additional penalty is implied. It seems, on the whole, most probable that something more than mere excommunication is meant. Ramsay suggests that the words may find their most appropriate explanation in the well-known pagan custom whereby a wronged person who was not in a position to retaliate, consigned the wrongdoer to the gods and left the punishment to be inflicted by a divine power. Others, keeping more closely to Scriptural parallels, think that the punishment indicated was analagous to that inflicted on Elymas or even on Ananias and Sapphira. This last is the view supported by Renan. "*Il ne faut pas en douter,*" he says, "*c'est une condamnation à mort que Paul prononce.*" We must be content for the present to leave the precise meaning of the phrase unexplained with the general conviction that what is indicated is physically punitive visitation, having for its object the ultimate spiritual restoration of the sinner.

What, however, appears quite clearly is that the church had to be freed from his presence; for while he was there he would certainly be a source of pollution to others. "A little leaven," says the Apostle, "leavens the whole lump." The word "leaven" suggests to him the thought of the Passover feast. He recalls the scrupulous care with which every scrap of leaven had to be removed from all Jewish homes before the Passover lamb could be slain. What a contrast did the Corinthian church present! *Their* Passover lamb, the true Passover Lamb, was already slain, and yet the leaven of notorious sin was not cast out. The whole situation was an intolerable contradiction.

Before leaving this topic the Apostle takes occasion to correct a perverse misapprehension of some words he had used in a former letter. When he told his converts to eschew the company of people who were in various ways vicious, they seem to have interpreted his words in an absolute sense, as meaning that they must have no dealings at all with any one of this description. He reminds them, here, that his words only applied to the Christian community. To have carried out the injunction in relation to everyone would have meant that they must remove themselves entirely out of the world. He merely meant that these vices must not be tolerated within the church. Judgment on the outer world may be left in God's hands. To set their own house in order is the duty of Christians. The passage closes with the stern, brief injunction: "Put away the wicked man from among yourselves."

CHAPTER VI.

The Apostle now passes on to another glaring fault, one that was certain not only to destroy the peace of the church, but to discredit the gospel in the eyes of the heathen world. The vigorous language of the passage shows that his feelings were almost as deeply stirred by this sin as by that other one of impurity. Sorrowful surprise, indignant reproach, biting sarcasm, all struggle for utterance in his words. Christians actually sue their fellow-Christians at law and take their suits before a heathen tribunal.

A difficulty of interpretation arises in connection with the opening words. "Know ye not that the saints shall judge the world? . . . . . Know ye not that we shall judge angels?" It is not quite easy to say in what circle of ideas the words find their place. One rather plausible suggestion is that the whole passage is ironical; that the words ought to be printed in inverted commas, because they are a quotation by the Apostle from words used by the Corinthians themselves. The sense in that case would be: "You say that you will one day sit in judgment both

on men and angels. Surely, then, people who claim so high a function as that, should be able to settle their own disputes, without the necessity of taking them before a heathen court."

It seems, however, on the whole, more probable that the explanation of the words is to be found by reference to certain ideas on the subject of angelology, ideas which St. Paul held in common with the Jewish thought of his age. The angels were identified in later Jewish thought not only with the forces of nature but with the destiny of nations. It was apparently held that God would not pass judgment on a nation till He had first passed judgment on its representative angel. The fortune and the fate of a people and of its representative angel were identical. This interpretation of the passage is made more likely by the fact that Rabbinical parallels can be adduced from the words that immediately precede. The Rabbis laid it down that one who took a law suit before idolatrous judges was an impious man and a blasphemer.

Whatever be the true explanation of these mysterious sayings, there is no mistaking the point of the incisive rebuke that follows. The Corinthians prided themselves on their *wisdom*. Was not this vaunted wisdom of theirs equal to the comparatively simple task of deciding the disputes that arose between Christian brethren? The real evil, however, lay not in the absence of sufficient wisdom to decide the disputes, but in the very existence of such disputes. "Why not," says the Apostle, "take wrong? Why not rather *be* defrauded?" This would be the Christ-like way. But so far were they removed from this ideal, that they were actually themselves the aggressors; they wronged and defrauded the very men who were their brethren in Christ.

From this weighty reproof, St. Paul then returns for a moment to the question of social purity. His words reveal the wide gulf that lay between Christian teaching on this point, and the conventional pagan opinion of the age. The average Greek held that *every* requirement of the body could claim its gratification and the only stand-

ard of conduct in this matter was the attainment of physical health and beauty. St. Paul, on the other hand, draws distinctions. With regard to foods, he admits that they are morally indifferent. But with regard to a man's body as a whole, "it is for the Lord". Our bodies are members of Christ; as such, they are consecrated dwelling places of God's Spirit. It is obvious that this conception was absolutely incompatible with any toleration of those faults which Corinthian society regarded with such an unduly lenient eye. It is also obvious that the Greek view was bound to result, as indeed it did, in the degradation of woman and the decay of family life; while the teaching of the Apostle must ultimately secure the true glory of woman and the hallowing of the home.

### CHAPTER VII.

At this point St. Paul proceeds to answer the questions sent in a letter to him by the Corinthians themselves. The first one with which he deals is that of the respective excellence of celibacy and marriage. His counsel is clear and practical. Celibacy is, in itself, honourable, but in such an environment as that of Corinth, it was liable to grave and severe temptation. Wedlock was the true safeguard of chastity and purity. This view, he hastens to say, is given as counsel and not as commandment; for he, not obscurely indicates that he himself regarded the single state as, on the whole, more fitted for unhindered service of the Lord.

St. Paul's treatment of this question has not escaped criticism. It has been urged that his words betoken a somewhat low conception of the marriage bond, a conception very different from the one afterwards set forth in his Epistle to the Ephesians. But surely the answer to this is not far to seek. He is speaking to converts who had but lately emerged from heathendom, and whose first years of Christian service were being spent amid the temptations of such a city as Corinth. He must speak to them as he himself had said, "as unto babes in Christ".

He must feed them "with milk, not with meat". At their present stage of development the lofty views of marriage set forth in the Epistle to the Ephesians would have been simply unintelligible to them. The one there set forth may indeed differ from the one here before us as meat differs from milk. But the milk of simple practical doctrine was needed by the men of Corinth. St. Paul was giving them the teaching they could bear.

In the advice that follows next, he draws a distinction between definite commands of the Lord and his own personal counsels. Christ had laid it down that the husband should not put away the wife and the wife should not leave the husband; or if she were compelled to leave him, she must then remain unmarried. These general commands, however, did not cover all the particular cases that might arise in a place like Corinth, where some members of a family might accept the preaching of the gospel while others rejected it. It is with possible cases of this kind that the Apostle proceeds to deal.

The principle on which his advice is based is that of the solidarity of the family life. He appeals to the admitted case of the children. They are regarded as holy inasmuch as they are bound up with a holy parent; and the principle enunciated holds good of the conjugal no less than of the filial bond. For this reason, then, the Christian husband or wife should always be willing to remain with the heathen consort. There is the further reason, to, that this passive receptive attitude may be turned into one of positive acceptance. The believing consort may one day convert the unbelieving one to Christ. In any case, it was entirely mistaken to suppose that acceptance of Christianity by husband or wife necessarily involved separation from the unbelieving consort. And, declares the Apostle, the principle that thus applies to matrimony holds equally good in other aspects of life. The Christian life may be lived by the Jew or the Gentile, the slave or the freeman. It is conditioned neither by nationality nor by social rank. It involves no violent upheaval of

the existing circumstances of life. "Let each man wherein he was called, therein abide with God."

The duty of parents to their unmarried daughters next claims his attention. He gives his counsel in a few words, and hastens at once to state the general principles that justify it. To give them in marriage or to keep them in singleness at home—either is right and the decision must depend on the individual case. But, in general, the Apostle holds, the single state is better. A time of persecution is impending; the present world is only a passing show; the right attitude for the Christian is one of detachment from it, an attitude of serene aloofness. And this is usually more possible for the single than for the married. The married man has more responsibilities and, therefore, more anxieties; the unmarried is more free to serve the Lord without distraction. This is St. Paul's personal view. He is careful to point out that he only puts it forth as such. But, in giving this advice, he thinks he has "the Spirit of God".

## CHAPTER VIII.

This chapter is occupied with the answer to another of the difficulties propounded in the letter from Corinth, the question of eating meats offered to idols. It is necessary, here, to realize the condition of things that caused the difficulty. Ordinary social festivities, as a rule, partook of a religious character. They were generally under the auspices of some deity in whose honour libations were poured or to whom the animals, whose flesh was eaten at the meal, had been offered in sacrifice. Much of the meat offered for sale in the markets, and, therefore, to be found in ordinary private houses, came from the heathen temples, where certain parts of the animal had been used for sacrificial purposes. The rule of the Jews with regard to all such meats was one of uncompromising prohibition. Hence the answering of this question placed the Apostle in a real dilemma. He must not, on the one hand violate the scruples of the Jewish Christian;

on the other hand he was bound to vindicate the broad principles of spiritual religion.

The opening words of his reply go to the very heart of the matter. The resolving of this difficulty, he intimates, was not a matter of greater or less knowledge. To approach the question from the side of knowledge was to misconceive the whole situation. It was a matter of love; and if the Corinthians had only been as anxious to excel in love as they were to shine in knowledge the difficulty would never have arisen. It was possible that on the purely intellectual side of the matter the Corinthian might be quite sound. He knew the supremacy of the true God and the comparative worthlessness of the false gods of Greek mythology. His *knowledge* on this point was unimpeachable. But others had not attained to his height of knowledge. Throughout their previous life they had seen these meats in association with heathen life and heathen ritual, and they could not at a stroke free themselves from the associations of a life-time For them, just as it was for the Jews, such meats were inevitably polluted meats and to touch them was to outrage the scruples of their conscience.

Doubtless they were weak, and their attitude was, in respect of logic, indefensible. But they were brothers and this matter was to them one of moral life or death. To be encouraged by the example of fellow-Christians, to partake of these meats with all their associations, was to relapse into the heathenism from which they had just emerged. They were Christ's. He had not criticized their weaknesses, but had, in great love, given Himself for them even to death. And was that salvation, purchased by the death of Christ, to be risked because a stronger brother was determined to air his intellectual superiority to his weaker brothers' scruples—and this, in such a trivial matter as meat? The voice of love drowns all such pitiful pretensions as these. The brother's life comes first. It would be nobler, if need be, to forswear flesh for ever than to dream, for such a paltry reason as this, of placing in jeopardy that life which Christ died to bestow.

(TO BE CONTINUED.)

# THE ORIGIN OF THE ELECTIVE SYSTEM OF STUDY.

BY PROF. A. T. ROBERTSON, D.D.

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I do not happen to be an alumnus of the University of Virginia, but I am familiar with its great history and I feel sure that a serious wrong has been done this noble institution of learning.

In Lippincott's Educational Series the new volume on the History of Education is written by Principal E. L. Kemp, of the State Normal School, East Stroudsberg, Penn. The book possesses a great deal of value and gives in succinct form a survey of educational development all over the world in all ages. Curiously enough, he has no discussion of theological training after the scholastic method of the Middle Ages (p. 127 f.). He knows nothing of the modern change in theological method since the application of the elective system of schools to theological study by James P. Boyce in the Southern Baptist Theological Seminary in 1859 (Broadus, Memoir of James P. Boyce, p. 156f.), an application of the University of Virginia method to theological education. But it is the author's ignorance of the University that is really inexcusable. On page 353 of the History of Education Principal Kemp speaks of the "elective system begun at Harvard 1824" as one of the great epochs in modern education (cf. also p. 329.) Not once is the University of Virginia mentioned.

Now, what are the facts? They are easily accessible. In the present writer's Life and Letters of John A. Broadus (pp. 55-61) a brief summary is given of the way that Harvard College came to get the elective system from the University of Virginia. But Principal Kemp can hardly be forgiven for not being acquainted with "Contributions to American Educational History edited

by Herbert B. Adams". No. 2 in this important series is entitled Thomas Jefferson and the University of Virginia, by Herbert B. Adams, Ph.D., Associate Professor of History in Johns Hopkins University. This volume appeared in 1888 from the Government Printing Press with an Introductory Letter to Secretary Lamar by the Commissioner of Education, N. H. R. Dawson. In this letter Mr. Dawson says: "It is surprising to observe how Jefferson anticipated many of the modern educational ideas which have come into conspicuous favor since his day." It would be interesting, if one had space, to copy the whole passage (p. 12), but in the list Mr. Dawson mentions "non-sectarianism in university education", "the academic study of history, politics, and economics; the teaching of history in common schools by means of reading books", "physical education", "military training of students", "manual and industrial training". But Principal Kemp has never heard of Jefferson in the educational arena! Mr. Dawson proceeds (p. 12): "To the University of Virginia, Jefferson's creation, the whole country is indebted for the following distinguished services to the higher education: (1) The recognition of real university standards of instruction and scholarship. (2) The absolute repression of the class-system and the substitution of merit for seniority in the award of degrees. (3) The first complete introduction of the elective system. (4) The establishment of distinct 'schools' in which great subjects were grouped, etc." We can quote no further, but this is enough.

Prof. Adams sets forth with perfect clearness the proof of this high claim made by Mr. Dawson. Since 1815 Jefferson corresponded with a young Bostonian, Mr. Ticknor, and in 1820 Ticknor was called "to a professorship in the University of Virginia, with more than double his salary at Cambridge" (Thomas Jefferson and the University of Virginia, p. 127), but he declined and remained at Harvard. In the North American Review for January, 1820, "the proceedings and report of the commissioners for the University of Virginia, printed in

1818, were elaborately noticed by Edward Everett'' (Thomas Jefferson and the University of Virginia, p. 131). Hear Prof. Adams again (p. 124): "In December, 1824, Ticknor visited Jefferson and the University of Virginia, and wrote a most charming description of both the man and the institution to William H. Prescott, the historian." In this letter Ticknor says: "Of the details of the system I shall discourse much when I see you. It is more practical than I feared, but not so practical that I feel assured of its success. It is, however, an experiment worth trying, to which I earnestly desire the happiest results." To what does Prof. Ticknor refer? On June 16, 1823, Jefferson had written to Prof. Ticknor: "I am not fully informed of the practices at Harvard, but there is one from which we shall certainly vary, although it has been copied, I believe, by nearly every college and academy in the United States. That is, the holding the students all to one prescribed course of reading, and disallowing exclusive application to those branches only which are to qualify them for the particular vocations to which they are destined. We shall, on the contrary, allow them uncontrolled choice in the lectures they shall choose to attend, and require elementary qualification only and sufficient age." Ticknor returned from the University of Virginia to Harvard and his "views found absolutely no support from the faculty; on the contrary, the professors voted repeatedly against the innovations. It was chiefly through Hon. William Prescott and Judge Story that Ticknor's ideas found favor with the corporation and the Board of overseers, who adopted them in June, 1825" (p. 125), not 1824, as Principal Kemp has it. When Ticknor resigned in 1835 he claimed to have "introduced a system of voluntary study" into Harvard (p. 126), which claim is just, but he got his ideas directly from the University of Virginia which opened its doors for students in 1825, but whose novel plan of instruction had been published in 1818. Pres. Francis Wayland, of Brown, likewise, twenty-one years after Prof. Ticknor's visit, came to in-

spect the new educational system at the University of Virginia. "The publication of Dr. Wayland's report in 1850 is said to have marked an era in the history of collegiate education in America" (Thomas Jefferson and the University of Virginia, p. 131), but "every one of these ideas had been published by Jefferson in educational reports more than thirty years before the date of Dr. Wayland's recommendations to the corporation of Brown University" (p. 131).

It is needless to say more, though much more of the same sort can be told. This proof is absolute and beyond controversy. One cannot think that Principal Kemp would wilfully crown Harvard with the laurel wreath that belongs to Jefferson and the University of Virginia. In 1820 and 1825 it did not damn an idea in New England that it came from the South. The most original contribution to the American educational system came from the South. It was men of Virginia also (led by the Baptists) who finally secured by petition the first amendment to the American Constitution which, by gaining religious liberty for all, took religious instruction out of the hands of the State and gave the world its first great experiment in secular education, an experiment in education that is now at last copied by France, and which England must come to before her people pass out of the throes of the present educational strife.

# INDICATIVE OR IMPERATIVE?

BY PROF. J. E. HARRY, PH.D.

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In the Transactions of the American Philological Association XXXII, pp. 64ff., I endeavored to show that ὁρᾶτε in Aeschylus, Prometheus 119, is indicative, though commentators and translators almost universally regard the form as the present imperative. My arguments convinced many scholars. But Dr. Edwin A. Abbott, in his *Johannine Grammar* (London, 1906), in connection with his discussion of ἐραυνᾶτε τὰς γραφάς, John v. 39, cites this very passage as an illustration of his contention that initial ὁρᾶτε in the scenic poets is probably always imperative. But my article may not have fallen under Dr. Abbott's eye. The whole context shows that Prometheus is merely acquainting the visitors, whoever they may be, with the fact that they have before them that god, who by reason of his great love for human kind, became an enemy of the high suzerain of heaven and, in consequence of his crime of bestowing the prerogatives of the gods on the creatures whose cause he had championed, was placed in ignominious bonds, precisely as the sufferer acquaints the sympathizing Io later of the same fact in the same way (612), where the ἀμφιβολία vanishes in the second person singular: πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα. If there had been an insistence on the evolution of the action, or a desire to lay stress on the various steps of what was taking place before the eyes of the beholder, as in the passage I cited from Plato's *Republic,* or if the poet had desired to emphasize the fact that there was a multitude of spectators, who pass, one after the other, in review, as it were, there would be some justification for the present imperative, or, perchance, the optative, as in the eighth book of the Odyssey, verse 341, εἰσορόῳτε θεοὶ πᾶσαι τε θέαιναι.

Greek authors did not, as a rule, darken counsel by words without knowledge. An apparently insignificant fact will often illumine a whole passage. One cannot read the sentence in John v. 39 carefully as far as δοκεῖτε without feeling that ἐραυνᾶτε is indicative, and I have no doubt that hundreds of scholars for hundreds of years have so translated it. But getting the correct version universally accepted is a different matter. Errors are perpetuated orally and by text-books, simply because the teacher and the writer will not think for themselves—the mistake is handed on from professor to pupil, and from generation to generation. So far as the passage in question is concerned, Professor Gildersleeve remarks in his review of Dr. Abbott's book (American Journal of Philology XXVII, 335): "That ἐραυνᾶτε is indicative here Dr. Abbott and Professor Harry are agreed." But the Authorized Version translates the verb as an imperative, the Revised Version gives us our choice, while from the majority of pulpits, I think it is safe to say (judging from the number I have heard), are read and preached the words: "Search ye the Scriptures!" Such a rendering did not go unchallenged down to our times; but, in spite of repeated corrections, the indicative never met with universal acceptation. Robert Barclay as early as 1675, in his *Apology for the True Christian Divinity* (pp. 91ff.) refers to two scholars before him who had handed down the correct tradition: "Moreover, that place may be taken in the indicative mood, Ye search the Scriptures; which interpretation the Greek word will bear, and so Pasor translated it: which by the reproof following seemeth also to be the more genuine interpretation, as Cyrillus long ago hath observed."

# REVOLT OF THE INDIVIDUAL.

BY REV. R. H. GRAVES, D.D.

CANTON, CHINA.

One of the most marked features of our present age is the Revolt of the Individual. One of the most notable truths in the new era introduced by the Christ was the importance of the individual. As opposed to all Jewish notions of the nation and the family, John the Baptist announced that man was to act as an individual and be judged as an individual; "And even now the axe lieth at the root of the tree; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire." (Mat. iii:10). Jesus preached the same doctrine to Nicodemus. (John iii). So we are taught that at the judgment every one must give an account of himself before God. As distinguished from the Jewish emphasis on the family and the Greek idea of the state Christianity emphasizes man as an individual. Nations and families meet with their judgment in human history—in this life—but each man's eternal destiny depends on his individual faith and conduct.

This essential note of Christianity is emphasized with more or less force in different systems of ecclesiastical polity. Episcopacy, Presbyterianism and Congregationalism vary in the place accorded to the individual believer in the government of the associated body. Infant baptism obscures the Scriptural doctrine of the responsibility and the importance of the individual. Baptists claim justly that they alone place the emphasis where the Bible does, that each man must be converted for himself, be baptized for himself, have a voice in the church for himself and be judged for himself—that he is responsible in religious matters to Christ alone. As a member of society he has various relationships and duties, but in the sphere of religion he must commune with God alone and is accountable to God alone.

As the judgment day draws nearer the idea of individualism permeates society more and more. Especially is this movement seen under despotic governments, like those of Russia and China. The revolt of the masses is notorious at the present time. All know of the seething state of the peasantry and middle artisan classes in Russia. Autocracy is straining every nerve to maintain its control and is forced to make concessions to the people, though grudgingly and perhaps only as a matter of expediency rather than of principle.

In China similar conditions exist, though the fires are still smouldering. There is a spirit of intense dissatisfaction with the Manchu power though it is the best perhaps that China has ever had. The people are tired of the corruption that honeycombs the whole mass of mandarindom, though there are wise statesmen and progressive rulers among the officials. It is the *system* that is rotten, and the masses that are discontented. It may be that they have as good a set of rulers as they deserve and better than they could secure by revolution, yet this counts for nothing, for it is always easier to complain of the ills we have than to fly to others that we know not of. A spirit of revolt against present conditions has come over the people. The spirit of militarism is rampant; not of devotion to a military leader, but a desire of the people to prepare to take things into their own hands. Not only are they anxious to resist the encroachments of foreign powers, but they are impatient with their own rulers. The monied classes are claiming recognition. Hitherto they were simply "squeezed" by the mandarins, nominally to benefit the Empire, but too often really to line the fat purses of the mandarins themselves. Now they are demanding control as a right. An interesting illustration of this popular feeling is seen in the matter of the Canton-Hankow railway. In compliance with the popular demand it was purchased by China from the American Syndicate which secured the concession, because they did not want the line to be controlled by a foreign nation. But when the mandarins

came to appeal to the wealthy classes to furnish the money, they refused to subscribe unless they themselves were permitted to organize a company and take entire control. This brought about friction between the Viceroy and the "Chamber of Commerce", or merchants' guild, leading to the arrest and imprisonment of a leading "citizen" who was finally released by a telegram from Peking. The *people* won the contest, and shares in the railroad sold like wild fire, the people crowding to invest their money and vieing with each other in saluting the lately imprisoned man with flags and firecrackers and incense.

Another illustration of the triumph of the popular will occurred in the now famous "boycott". In obedience to orders from Peking, the authorities made a show of checking it, but the committee in their placards and their posters and tracts claimed the *right* of the people to give their custom to whom they pleased, and to say what they chose about foreigners. So virulent were their attacks and so baseless the lies they circulated (such as that the Americans had burnt to death 20,000 Chinese in one place) that they inflamed the passions of the mob so as to render the position of foreigners quite precarious, not to mention the Sien Chow massacre. The native newspapers have taken the lead in this anti-foreign crusade, so that the Government is said to be taking steps to control them lest they involve China in a war.

In India the assertion of the popular will has taken the form of a boycott against British goods called the *Swadeski,* the people claiming that it is not an uprising against the Government, but a desire to promote native manufactures, on the principle of the protective tariff which prevails in the United States and elsewhere. Though a commercial contest it is also an illustration of the people claiming rights and power for themselves.

The danger of this individualistic reaction against all despotisms and control is that it may easily degenerate into anarchy and a revolt against all authority, as in Russia at the present day, and in France at the Revolution over 100 years ago. So intolerable is this to society

that there is certain to be a revulsion under some Napoleon. "License they mean, when they cry liberty," as Milton said. Still some progress is made. France now is far in advance of France under the Louises. God, who "from evil still educes good" so rules His world that in the ebb and flow of the nations, the tide is always rising until the "spring tide" of the future comes. Freedom is a prerequisite to a just judgment.

The abolition of slavery in America and the recent avalanche in England in the late elections, as well as the separation of Church and State in France all tend to the same end, the release of the individual.

But "the far-off Divine event" to which all things are tending is not the supremacy of the individual, but that of the Lord Jesus. In this blessed autocracy, however, all submit to the sway of the One not through fear or from compulsion, but because their wills are blended in His, and they love to obey Him. This is the joyful consummation.

It may seem strange that in lands where there is the most freedom there is a reflex current. This seems an anomaly and a backset, and yet it is undeniable. In trades unions and syndicates individual judgments and consciences are too often surrendered to the dictation of some demagogue or monied magnate. In politics individual convictions and conscience are too often abandoned to the will of the *caucus*, for the fancied good of the party, or the will of a "boss". Expediency expels conscience. In the commercial sphere it is notorious that "corporations have no souls." Men, otherwise good, yield to policy. These things show the weakness of individualism in a wicked world, and lead us to despair of the triumph of the right in an unregenerate world. Still, they tend to show men the necessity for the reign of Christ and to make us long for a millennial age.

The emphasis placed on heredity and environment by the evolutionary philosophy so fashionable in the last century has tended to dull the force of individual convictions in the spheres of religion and sociology. But

the trend is now in the other direction, and we may hope to see this undue bias corrected, as men realize the dignity of a man and the Scriptural stress on the individual conscience and the supreme importance of the individual character. "Every man shall give an account of himself before God," and a man will not be prepared for the judgment until he realizes this truth in its full force.

It must never be forgotten that our first parents fell through an undue assertion of their individuality, and this will always be a danger associated with such desire. Rebellion against just authority, ungratefulness to benefactors, disobedience to God, and any assertion of personality to the injury of our fellowmen—all these are illegitimate outbreaks of individualism, and must be met with stern reprobation. God gave us wills that we may make them His. The highest object of the individual should be to have "a conscience void of offence towards God", and to have the daily self-consciousness that we please God.

It is because of the perversion of individualism that there has been a reäction towards altruism, socialism, communism and even anarchy. There is an element of good in some of these, but this does not do away with the importance of the individual.

The highest conception of human virtue and privilege is not individualism as an end, but only as a means. The free, individual, loving, submission of our whole being to God; or, perhaps we should rather say, the merging of our minds, hearts and wills in His, is the highest end of man—"absorption into the deity", as some Eastern systems of philosophy have tried to express it, is our goal. These systems, however, err in holding that we lose our personality. The ultimate consummation and glory of man will be the conscientious, loving submission of his will to that of Christ in His blessed reign. "Then cometh the end when He shall deliver up the kingdom to God, even the Father," and His mediatorial work being accomplished. "The Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." (I Cor. xv: 24-28.)

# THE STORY OF MISSIONS IN FIVE CONTINENTS.

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## II. SUCCESS IN EUROPE.

The story of Christianity in Asia is one to sadden every Christian, for it is a record of final failure; in Europe we have to study success, rarely checked, and finally complete. In Asia there were great organized religions to encounter, which with modifications remain victorious; in Europe there was no religion with any vitality in it, and though certain relics remain, they are chiefly in customs whose origin is forgotten by those who practice them, and which do not distract from the Savior. In Asia the peoples who have proved so tenacious of their ancient faiths were mainly Turanian, with a few Aryans and Semites in the southwest; in Europe the impressionable peoples who adopted Christianity were mainly Aryans, with a few outlying Turanians.

The story of Christianity in Europe is well known, at least in its early stages, and is probably more interesting than its fate in Asia; but the missionary problems it presents have seldom been disengaged and studied.

To Europe, as we understand the term, is to be added for our purpose the Anatolian peninsula. So thoroughly was this Hellenized before the Christian era, that it has generally since been bound up with Europe, and the holder of Constantinople has often ruled on either side of the Bosphorus.

We can group the facts, numerous as they are, into three sections:

(1) The Greek world, and the contact with philosophy.

(2) The Roman world, and the contact with order and officialism.

(3) The Uncivilized tribes; Keltic, Teutonic and Slavonic.

### (1) THE GREEK WORLD.

The Jews had prepared the way to the west, as to the east. As slaves, as colonists, as merchants, they had settled in many leading towns of the Roman Empire, and wherever they went they gathered into little companies which met Sabbath by Sabbath. And whereas in the East there was a reluctance to write down a version of the Scriptures, the Alexandrian Jews had broken down this conservatism, and Greek versions were in general use, not only of the canonical books, but of other religious literature. The early Christian writings, except for the Aramaic Logia of Matthew, were all in Greek, from the letters of James and Paul on to the memoranda of Mark, the prophetical plea of Matthew, the historical work of Luke, and the varied and elaborate productions of John. The early missionaries were subjects of Rome, if not citizens, and forgetting their Jewish origin they showed themselves true patriots with imperial tendencies; they set to work to evengelize their own Empire.

Paul's work among the Jews was quite a side issue; he was deliberately told to leave them alone to go to the Greeks. And in this task, he showed the strategy of a statesman. In a score of years he had founded churches at Tarsus, Pisidian Antioch, Ephesus, Thessalonica and Corinth, besides lesser towns; and he had a great share in building up churches at Antioch and Rome. Thus on the high roads to the capital, he personally ensured that every provincial capital had a Christian church to kindle the province. Granted that as a Tarsian he naturally was drawn to Anatolia, yet it was full of promise that this great peninsula was so early occupied for Christ. Others followed up his work, and Ephesus became the metropolis of Christianity for 150 years and held its own till the Goths destroyed the city in 262.

As for the Jewish Christians, they found their tradition snapped by the two great rebellions of 66 and 135, and the new religion passed promptly into a Greek phase, so far as the West was concerned.

The Greek Christians took over the Greek version of the Scriptures, another proceeding most irritating to the old Jews. Fancy the Declaration of Independence, the Constitution of 1789, and the decisions of the Supreme Court, utilized to prove that America would fare best under a Trust, and indeed that this had been in the mind of Adams, Madison, Hamilton and Marshall; then you can have some idea of the rage of the Jews at this paradoxical treatment of their Scriptures.

The skirmish line of attack consisted of penniless missionaries, who deliberately traveled in order to preach. They supported themselves like Paul, or accepted support like Barnabas and Peter, but seldom stayed in one place once they had organized a community; they may be compared to the backwoodsmen of Kentucky in the days of old Vincennes, of Boone and Rogers Clark, restless in a settled society, and eager to push back the frontier of civilization. After the missionaries arose the teachers, resident and paid, in many respects like the professional heathen teachers; Justin, Tatian, Clement and Origen are excellent examples. Behind them rose up the organizing local officers, part of whose business was to see that the ordinary member did his share in propagating the gospel. Paul urged every man to continue in his former occupation, for so he could exert the best influence, his changed life witnessing to his associates the new power that had entered him.

The organization of the Greek converts deserves special attention. All Jewish precedent suggested that Jewish converts should form one great community, ruled from Jerusalem; and in the Jewish stage we do actually read of the Church in Judea and Galilee and Samaria. But Greeks organized by cities, and the Greek converts naturally did the same, taking over even the technical Greek word Ecclesia. One city, one Church; such was

the Greek custom. And whereas Jews managed everything by one committee of Elders, the Greeks soon differentiated the committee into two groups, and evolved a single head, on the lines of their civil life. Paul, however, knew the Greek tendency to disintegration and local independence, and set his face against it like a flint. His letters to Corinth smartly rebuke this, and urge co-operation, consideration of others, submission to the general customs. Before long this worked out on the familiar lines, and the Greek city churches conferred together in synods, as Augustus had taught the cities of a province to send their representatives for the yearly worship and business. And thus the pattern evolved by 360 A.D. is due to adopting for religious business the forms familiar in political business, local self-government on the municipal pattern, provincial co-operation on the federal pattern. When we observe the general principle involved, that organization is to be on familiar lines, we can guess why Westerners have made no wonderful progress in modern attempts with Asiatics and Africans.

It was in this Greek phase that the question first arose as to the relation of the churches to the missionaries. Paul himself found a decided disposition to question his authority, and Corinth seems to have flouted him at times. Then he tried the experiment of detaching aides-de-camp like Luke, Timothy, Tychicus, Titus, vested with his authority; and we find Ephesus declining to recognize the delegate, so that Timothy was recalled from the scene of his failure. A generation later, Diotrephes brought matters to a crisis in one congregation, refused to give a hearing to the messengers of John, and expelling those who sympathized with them. In one aspect this was officialism resisting the spiritually gifted members; in another it was a self-contained church refusing any status to missionaries, and sending them on to preach to the unconverted. Thus early emerged the question, which in the East was solved by withdrawal of the missionaries and the formation of national churches; which

Rome settled for awhile in the West by the claim to rule everywhere through her missionaries; which the Methodists settled by the missionaries appropriating all the power of any importance; which is arising again by the formation of a National Missionary Society of India, or the consolidation of the Japanese churches without regard to the nationality of those who brought them the gospel. The experience of revolts against Rome and Wesleyan Methodism seems to prove the wisdom of the Greek settlement, and show that the missionaries should watch for the signs of readiness in their converts to assume all responsibility, and then gradually transfer their energies to fresh fields.

The opposition to the missionary efforts was of various kinds, philosophical and political, but in the Greek world hardly religious.

But first the State had measured itself with Christianity. As early as the days of Peter the principle was announced that Christianity was illegal, but no general conflict arose till Decius gave the simple alternative, recant or die. Foreign affairs drew off the attention, but Maximin Daza went further next time, created an atmosphere in the schools unfavorable to Christianity, procured treatises against it, and condescended to copy the organization, erecting a pagan hierarchy of priests. All failed, and Constantine saw the need of coming to terms with Greek Christianity; he shifted his capital into the Greek provinces, and tried to patch up a peace between the halves of the largest sect, concentrating his persecution on the other sects. This step marks the acknowledged success of the mission among the Greeks; and Harnack sums up that even before Constantine set the State imprimatur on it, Christianity was the standard religion in Asia Minor and Thrace, and was of weight in Syria, Cyprus and the Greek coast; he estimates that about 800 bishops could be mustered in the East.

What, then, was the reaction of the Greek world on Christianity? For success has to be paid for, and the

Greek Christianity that now held the field was another thing from the preaching of the apostles.

The emphasis was shifted from conduct to creed, and the whole tone of the morality had sensibly declined. This had not come to pass without a struggle, but the Montanists and Novatians who upheld the old standard of living found that Constantine did not think them worth patronizing, and he continued to oppress them; so that the dominant sect was one from which all the purest element had been filtered off. The average result may be guessed when we know that even the bishops at Nicea charged one another with crimes that Constantine was politic enough to ignore. It is true that creed must underlie conduct, but it must be a creed that commands the assent of the will as well as the intellect. The Greek were dialecticians, and they now threw themselves on the philosophy of the Person of Christ just as their predecessors had attacked cosmology, and as their intellectual heirs in Germany and elsewhere have rushed at the literary dissection of the Bible, in a spirit that has nothing Christian about it. Every Council led to an exclusion or suppression of the minority, and though there were sects enough before Constantine, the next few centuries saw the rise of Arians and Nestorians and Eutychians and Monothelites, further to split the Greek world. While the main body chose to define its position merely by contradicting all these, and while the formula of Chalcedon was dictated by and accepted in the Roman world, yet we must not forget that all this thought is cast into Greek moulds. In so far as we have been trained on the ancient Greek classics, we can appreciate and adopt these Greek Christian definitions; but the thought of Asia is not cast in Greek moulds, and it may well be necessary that the great truths as to our Lord's Person must be fused afresh and assume quite other forms to be valued or even comprehended aright by Chinese or Hindus.

Again, Christianity became polytheistic; for such is the real meaning of saint-worship. This began with commemoration of the martyrs, hymns in their praise, the

reading of the story how they died, an oration in their honor, and the old feast of the Ancestors slightly transformed, sometimes even with dances and pantomimes to conclude with. Then came in speedily the practice of invoking the help of the saints. And before long it was hard to distinguish the crowd of saints with God in their midst from the former Greek pantheon with Zeus over all. As an instance of this Christianized paganism, take the worship of Demeter, the Latin Bona Dea, at Catania in Sicily. Twice yearly, at the Greater and Less Eleusinia, was her festival held. A horse-race was followed by a procession, when with torches and bells the statue of the goddess was escorted, her veil was shown, and her fertile breasts. Today exactly the same ceremonial is enacted at the same time, in honor of Saint Agatha, whose name is simply the Greek version of Bona.

With polytheism naturally came idolatry. The bones of the martyrs and the wood of the true cross were revered everywhere. Then followed pictures of the saints, and although the Greeks did draw the line deliberately and emphatically at statues, yet Muhammad contemptuously brushed away the refinement, and termed all of them plainly idolaters.

Add to this the sacramentalism taken over from the Mysteries, and the sacerdotalism, which, if justified from the Old Testament, was yet founded on and carried over from Greek ideas, and we see that the contribution of Hellenism to Christianity was indeed great.

For the missionary it is all-important to recollect that these accretions are not essential to Christianity. To Primitive Christianity they were unknown, if indeed not alien. To Asiatic Christianity they never found an entrance to any extent, a fact generally neglected by those who bid us study the actual development. Whatever may be said about progress among the Aryans, it is needful to remind the workers among Semitic and Turanian races that it is not their business to transplant the Aryan shrub, but to plant the gospel seed.

### (2) THE ROMAN WORLD.

Christianity reached Rome in the year of our Lord's resurrection, but it remained of the Greek type for many generations.

Even in Rome the Greek tendency to faction was most marked. When the tide was turning about 200, we find the same state of things that was shown in Paul's letter to Rome, numberless little churches and not one united body. We can identify a Montanist, a Theodotian, a Modalist, a Marcionite, several Gnostic churches, besides the Greek church presided over by Hippolytus, and the Latin church under Victor. Louisville is no worse with its Baptist churches, its Methodist, its Presbyterian North and Presbyterian South. But the Roman dynasty which began with Victor introduced a new state of affairs and within fifty years we find an emperor declaring he would as lief have another emperor beside him as a bishop at Rome, for we see that members of the proud Fabian and Cornelian families were now filling that enviable post. Fifty years more, and we see a disciplined clergy ministering in forty public basilicas, with the whole city districted out for them, as if there were no laws against their very existence. In church circles, Roman order and officialism had triumphed, and the dissenters had all but vanished.

But how did Christianity spread outside the one city? Italy, Gaul, Spain and Britain were the Latin provinces, besides Africa which must be considered separately. Progress in Italy was slow and disappointing; the south was still Magna Grecia, and Hellenic Christianity held the field; the basin of the Po in the north also was evangelized from Greece, while Ravenna, Milan and Aquileia were for long more Greek than Latin. In central Italy, little is heard of the new religion; the historians of the fourth century write as if outside Rome itself Christianity was almost negligible in the West, and such prominent men as Ambrose and Augustine, Hilary and Jerome, were permeated with Greek thought rather than

Latin. Indeed, when Benedict of Nursia began his work after 500, he found idolatry still practiced at Monte Cassino, not a hundred miles from Rome.

In Gaul again the progress was slow. Irenaeus wrote in Greek, but preached in Keltic, which suggests that among the Latins or Romanized Kelts little was doing even in the south. A century later there were only twenty bishops who could be mustered from all Gaul. Britain was worse, and we hear only of one native and two Latin bishops. Spain, indeed, which had been diligently Romanized by Augustus, produced the great statesman-bishop Hosius; by his efforts the south was well won, but at the cost of much compromise and falling off from the ideal purity. Along the military frontier of the Danube and the Rhine, we find when Constantine declared for Christianity only four or five feeble churches at the chief posts. The fact is that in the west, Christianity met with a formidable opposition from another religion, that of Mithra. This was an importation from Persia, which itself had been transformed on its westward journey.

The attraction exercised on the emperors seems due to the theology justifying the deification of the living Emperor, and upholding a doctrine of Divine Right. The lower classes were conciliated by its astrology and magic, while another large section was fascinated by its secret ritual, its passwords and degrees.

Its inner weakness was its lack of culture and its idolatry, untouched by the Greek spirit; nor had it any message for women; so when the barbarians sacked the frontier towns and destroyed the temples, the crisis came. Christians believed that the Mithra priests incited Galerius to the last trial of strength, but Constantine, though emperor in the West, had been bred in the East, and judged that Christianity was the better religion to patronize. Yet he brought into his state religion from Mithra the name of Sun-Day; and from the same source the Christian ideas of Hell were modified and made more definite. Mithraism did not die at once, Julian fostered

it as the only alternative to Christianity, and the Roman aristocracy at once rallied to it, but on the Christian victory fierce persecution of the rival religion followed, and the temples were widely destroyed. For awhile the Mithraic worship of the rising sun was adopted by Christians, but this has long been left to the Parsis. As Mithraism fled, its mantle fell on Manicheism with a double portion of its spirit, and the struggle was renewed, with a nobler antagonist.

Mani was a widely traveled thinker, who wrought out a system on the foundation of old Babylonian thought, with elements added from Zoroaster, the Buddha, and Persian Christianity. Dropping all the barbaric idolatry, he introduced a spiritual worship; his doctrine was the old Persian dualism, his morality the high ethics of Christianity and Buddhism. While Manicheism never had a chance against Christianity backed by the power of the State, yet it held its own intellectually, almost capturing Priscillian and Augustine. On into the Middle Ages it wrestled in Gaul, at Orleans, in Languedoc the priests of Rome feared it, and at length the Albigenses accused by them of Manicheism in the thirteenth century were only stamped down ruthlessly by a crusade. And now in 1907 an Albigensian congregation registers itself under the new French law, claiming to be of the old stock!

But Greek Christianity became Romanized in the West, and the great contribution was the Imperial uniformity gradually exacted. The heathen emperor had judged aright, the bishop of Rome became an Emperor of the Church. If Justinian at New Rome codified the civil law, Dionysius codified the canons of the councils, adding to them the decretal letters of the Popes. At the time this meant nothing for missions, but once a man with a missionary spirit became Pope, it meant the deliberate extension of Christianity, and the Romanizing of all the West.

### (3) THE UNCIVILIZED TRIBES: KELTIC, TEUTONIC AND SLAVONIC.

With the winning of the Greek and Roman world, one great victory was won by missionaries in Europe. Now we look into the lands to the west and north to see the progress among other nations. Observe first the religion that prevailed in Gaul, Ireland and Britain, the homes of the Kelts.

The great missionary in Gaul was Martin, who after a soldier's career in garrison at the north, and a stay in a monastery off the south coast, was chosen bishop of Tours in 371, and gave himself for the rest of the century to evangelistic journeys with enthusiastic monks. He could combine deeds of violence on the idols with Christianization of the heathen customs; of this a good example was his taking over a pagan festival still known after him as Martinmas. Other survivals are the Breton Pardons or the Cornish Patterns, watchnights at the sacred wells, hanging rags on the bushes around these with prayers for cures.

The great wave of missionary monks of which Martin is such an illustrious instance, was felt in Britain, where the old civilization was being wrecked by the heathen Angles, and the surviving Christians were being crowded back to the west. Thence they sought a refuge across the channel, landing near Wicklow and Wexford, which long remained the headquarters of Christianity, though they pushed up the coast and leavened all the eastern population. Two points we must attend to in this invasion of a new heathen field; the monastic character of the workers, the compromise with local customs.

Martin of Tours and his disciples now asked what nobler work there could be for monks than mission work in heathen lands; and he gave a new turn to monastic ideals. The monasteries became schools to train Foreign Missionaries, libraries and publishing houses to equip them with books, hospitals for them to retire to on furlough. Thus about 400 a Briton called Ninian, trained

at Rome, settled on the coast of the Irish Sea and built a stone church near Whithorn, which he dedicated to the famous Martin, with a monastery which became a center of propagation as far as the Grampians. The work of Ninian was more lasting in the vales of Cumbria; at Penrith was a well sacred to the pagan British, which he took over, so that it was dedicated to him. Even today the maidens go to Ninian's Well and drop pins to see if their lovers will be true to them; and on the four Sundays in May, festivals are held here in which the archeologist traces the old pagan worship which the Christian missionary allowed to remain as an innocent diversion.

The same policy was pursued with the Irish by the many nameless or obscure monk-missionaries; they utilized what they found, and did not make a point of introducing Gallic or British or Roman methods. They conciliated the Druids, wrote on the old idol pillars the three names of Christ in Hebrew, Greek and Latin, Jesus, Soter, Salvator; and so strove not to beat down the ancient civilization but to win it for Christ. And so from the first, Irish Christianity was a learned Christianity. The Bards were won, and induced to attach their schools to the monasteries, to tune their harps to Irish Christian hymns. In return their custom of shaving the front half of the head was adopted and became the distinguishing mark of the Irish missionary. The kings were won, and a relative of each was installed as head of the monastery for the clan, and consecrated as bishop. The old holy wells were not filled up, but when the people followed their chiefs, they were led to the familiar scene of worship, there to be baptized. If open defiance of old customs was occasionally shown in lighting the sacred fire on Easter eve, the more usual plan was to take over and Christianize an innocent habit.

Columba settled on the isle of Iona, where arose a dwelling for the missionaries, another for their visitors, a kitchen, a dining-room, a chapel, all woven of osiers and plastered with clay; these were grouped around a grassy sward and sheltered by an earthen rampart, outside

which were the farm-buildings. This settlement became the center whence the missionaries sailed in thir wicker canoes all through the archipelago. At first they needed interpreters, and it took nearly three centuries before the Scots from Ireland subdued the piratical Highlanders and replaced the Pictish tongue by the Scottish or Gaelic. But the missionaries were eager to civilize and Christianize; round the Hebrides they sailed, up the lochs into the heart of the land, and as soon as a few disciples were gathered by preaching, they were taught to weave a wicker church with a room for the missionary. One or two pupils were left to instruct the new disciples, and were cheered by frequent visits from Iona. Before long a stone cross was carved, and sometimes the alphabet would be added round the edge, that the natives might be taught to read. For though as early as Caesar's day the Druids used to write, they kept their knowledge as a treasured secret; but the Christian missionary sought to spread the art everywhere, and many beautiful copies of the Scriptures were produced in the wattled huts. In such work Columba spent his life, and when he died in 597, the Highlands were occupied for Christ.

Nor did his followers confine their labors to their own race. From the Hebrides they sailed on to the Orkneys, the Shetlands, the Faroes, and even to Iceland. Before the Norse pirates arrived here, the Scottish missionary had pushed out with his crozier, his bell and his Bible. But all this is not preserved to us in detail, and at the best the work was isolated and died out. For abiding results we must turn from Ireland to the Southeast of Europe.

Before the death of Coulmba, a namesake of his, born in Leinster and trained at the monastery of Bangor in Ulster, had sailed with twelve helpers for the continent. They settled down in the Vosges mountains, where all civilization had been trampled out by repeated invasions, where the bear and wolf roamed through dense forests. Here they built their wattled home, and spent their time felling the trees and tilling the land, copying Bibles and

praying. The example won hundreds of the heathen tribes, and other settlements were planted out in the neighborhood, to which even the nobles of the Franks and Burgundians brought their sons. Indeed within fifty years all the north of the country, which had relapsed into paganism, was won by fresh Irish immigrants, or by colonists from this center. But the jealousy of the worldly bishops, and the anger of an adulterous queen drove away Columban after twelve years. Spending a mournful vigil by the tomb of his great predecessor, Martin, whose work he had really done over again among the invaders with their nominal Christianity, he went up the Rhine into Switzerland. Here at first his burning heathen temples and flinging idols into the lakes hindered a new start, but on the lake of Constance he found an old church which he made the center of fresh work. This he placed under his pupil Gallus, who taught the people to garden and fish, and so won them where the denunciations of Columban repelled. Ere long Gallus saw one of his converts bishop of Constance and he moved on to found another missionary center still known as St. Gall, which in 300 years grew to be one of the most celebrated schools of Europe.

The success of this mission called forth others, and up the Rhine sailed many more Scots, planting monasteries among the heathen tribes. Belgium, too, was evangelized, and the archbishop with his three helpers sealed their testimony with their blood. North Holland and Friesland excited the concern of Wilfrid, and of Egbert, abbot in Connaught, so at length Willibrord who had for twelve years been in training there, went with eleven others. We hear of his being wrecked on Heligoland, where he slew some sacred cattle, and baptized converts in the holy well. We hear, too, of his buying boys and training them to be missionaries, of his stirring up Christians of the continent and of England to generous help, and of the Christianizing all the lowlands by the coast.

Such work could not pass unnoticed, and in those dark ages Rome was still the center of all civilization for the

West. The story how monks were turned missionaries and were reviving the duty of evangelizing the heathen, was calculated to fire any ardent soul. And one such had God raised up in Gregory, himself a monk in Italy. The monks of Benedict had hitherto labored in the fields and prayed, and it was no part of Benedict's scheme that they should be foreign missionaries. But the Keltic monks had now shown what could be done for the spread of the gospel. Gregory wished to go to England in person, but God had other work for him, and placed him at the head of the Christian forces in Rome.

In the last year of Columba's life in Iona, Gregory sent out a mission band of Italian monks, who were extremely reluctant to undertake this novel enterprise. He compelled them to go forward, and they broke ground among the English in Kent and Yorkshire. Although they failed, all but utterly, the Keltic monks of Iona at once took up the friendly challenge. An exile from Northumbria had been at their island home where he was converted, and when he fought his way to his father's kingdom, he sent north for missionaries. Soon he installed Aidan on the isle of Lindisfarne, where arose a church of split oak thatched with grass. And till Aidan learned the English speech, the king himself did not disdain to interpret his sermons. Converts were soon gained and one of the earliest, Cuthbert by name, did grand work at Melrose and Ripon, Lindisfarne and York; as simple monk or prior or bishop he was earnest in his travel and preaching, till Northumbria rang with his fame, and Cuthbert was one of the most popular names for centuries.

From Lindisfarne missionaries went to the Midlands, and at Lichfield the name of Chad is justly honored. His brother became the apostle of Essex, while Wilfrid of York much later evangelized Sussex, winning his way by teaching the natives how to fish. We hear of the missionaries riding in bands from place to place, beguiling the way with chanting the Latin psalms. The bishop became the king's righthand man, the fount of culture;

training preachers, planting them out, itinerating to evangelize and to encourage the lonely workers, he was probably as busy a man as could be found. At Whitby arose a great missionary college presided over by the abbess Hilda. New converts, men and women alike, were often brought here for training and instruction, then sent back again to be points of light in their homes and villages.

Meantime the Italians returned to the charge in the south, and won Wessex. Within fifty years from the death of Columba, four English bishops had been appointed. Two conferences took place between the churches of the English, which resulted in their abandoning many Keltic customs and falling into line with the Italian; presently they bowed out all the missionaries, and organized themselves as a national Church, in communion with Rome.

The program laid down by that great missionary statesman, Gregory, was full of wisdom; he directed that not all Roman ways were to be transplanted, but that Roman and British and Gallic usages were all to be considered. He advised that the old pagan temples might be cleared of idols and used for Christian worship, and that as the people were accustomed to sacrifice oxen to their gods, they might still be encouraged to come on the day dedicated to some martyr or saint, build their wattled huts around the church, and holdthe feast as of old, but now in honor of the saint. And in Yorkshire, stronghold of the Keltic mission, may still be seen an old menhir at which the heathen had worshiped, on which the missionaries carved a cross, and beside which grew up a church. But the Keltic influence is not to be seen in churches and abbeys; their humble dwellings of wattle and daub have long been replaced by stately English or Norman fanes; they believed that mighty as is the trowel, mighty as is the sword, mightier yet is the pen; and from the first they spent their energy in giving the people the Word of God. Splendid copies of the psalms and gospels were made at Lindisfarne, Jarrow and Whitby, and if these

were still in Latin, for that nothing English was yet in writing, yet two pupils of the Irish missionaries, Caedmon in the north and Aldhelm in the south, versified the Bible story and sang it by the roadside in the abbey; while presently the native Church produced a Bede who set himself to translate the gospel into plain English prose.

The work of the Keltic missionaries had latterly lain among the great Teuton races. These had been evangelized already in two fashions. When the Franks had broken into the Empire, the Christian clergy there had seen to the newcomers. And eastwards when Wulf the Goth, sent to Constantinople as a hostage, had been won for Christ, he returned north of the Danube to tell his people. This work he made permanent by making the first European version of the Scriptures, a generation even before Jerome began to revise the Latin for Western Europe. For awhile the Goths resisted the gospel, banished Wulf and his converts, sought out Christians everywhere and insisted on their eating meat sacrificed to idols, or being burned in their households. But being themselves attacked by the Huns, they accepted Christianity as the condition of being granted an asylum in the Empire. And now with their own varnacular Bible they became missionaries to their kin; and wherever these settled, in Austria, Italy, South France, Spain and North Africa, the gospel was carried in Teuton guise. It deserves notice that the Teutons were at first bitterly hostile to monasticism, and everywhere forced monks back into social life. The two mission agencies, monks and the Bible, are seldom associated, though indeed Jerome shows that for an established church a monk can do good work in revision, and Theodore and Hadrian rendered good service in organization.

But now the question was of Teutons outside the Empire, and again a converted Teuton was successful, again was the success maintained by a vernacular Bible. The great organizer of missions now was an Englishman, Winfrid by name, but renamed Boniface by a second Pope

Gregory. Born on the borders of Cornwall, where he saw Keltic and Benedictine monks rivalling one another, bred at Nutcell near Winchester, he went to see what Willibrord was doing in Friesland. He recognized his life-work plainly, and with a letter from his bishop won the Pope's commission. Kelts and Franks and Scots had planted, he now took up the watering. Somehow his predecessors had no gift of organizing, which is not strong among Kelts, but he had something of the English genius, and his labors gave stability to the cause. He did not slavishly follow old precedents, but instead of bidding the converts vaguely renounce the devil and all his works, he bade them renounce Wodin and Thor by name. He thought life too short to be divided between mission work and farming, and drew supplies of money and food and clothes from his friends at home. He sent for women to labor among women. He would brook no opposition to his plans, once he had won the confidence of the Pope and was made archbishop of Mainz: one recalcitrant helper he at last imprisoned! And in the same drastic spirit he went once to the sacred oak of Thor, and before a crowd of pagans hewed it down with his own hand, causing a Christian church to be built of its timber. Within fifty years the old Diatessaron of Tatian, the composite life of Christ, was turned into German poetry, and became the poular epic of the people as the Heliand, Healer.

Another style of mission was inaugurated by Charles the Great, who had seen something of the success attending the Muslim campaigns. He set out to conquer the Saxons and force on them the gospel, so behind his armies or warriors came the armies of monks. If the soldiers hewed down the sacred groves, slew the sacred horses, destroyed the idols and the caldrons, the monks had the harder task of dealing with the home religion, the wishing wells and trees, the village heroes, the belief in fairies and elves. With this they seem to have dealt wisely, planting the good seed in hope that the tares could be rooted out after awhile. If in this they were too san-

guine, at least the survivals everywhere in Germany and England do not detract from the glory due to Christ. It is no defacement of religion to call our days after Tiu and Woden and Frigga and Saeter, nor to scour the White Horse on the Berkshire Downs, nor for the royal family to be drawn by white horses—all of them relics of the old Aryan worship. A single exception is known to the general destruction of idols, and at the present day one may be seen outside an Antwerp church, often decked with flowers by wives desiring children. This must be a step beyond what Pope Sergius contemplated when he ordered that festivals should be adjusted to the old heathen holydays, a policy that accounts for much of the Belgian Mayday celebrations. It is pleasant to find that at a synod in Frankfort missionary matters were discussed and on the one hand the policy of cutting down pagan trees and groves was approved, while on the other it was emphatically declared that "there is no tongue in which prayer may not be offered".

Then came the problem of the Teutons across the Baltic, the fierce Norsemen, whose pirate barks threw them on every coast to harry or destroy. All around the shores of Britain they practically eradicated Christianity, and the story of how they were won for Christ there is part of the Home Mission tale, with which time does not allow us to deal. But the slaves they captured brought among them some knowledge of the White Christ, and in their later Eddas we note a leaven of Christian thought, a recognition that Baldur must die and the gods pass down to the twilight, while the world is prepared for better gods.

Ground was broken in their homes by Anskas, a monk from Corbey, near Amiens, given the honorary title of archbishop, of Hamburg, but really leaning on a missionary abbey in Flanders. He ransomed Scandinavian slaves, and trained them there before dispatching to their kinsmen. The Northmen were defiant of the Christ. If the settlers in the English Danelagh and the Normandy of France came to terms with the local god, not so they.

If their kings were converted and tried to force them to destroy the idols, to bestow the sacred ring on some favored queen, to burn the brush that sprinkled the blood on the worshipers, to forswear horseflesh—then they fought their king, and when worsted sailed off to Iceland or Greenland or south again to a Wineland that might be a refuge for these persecuted pilgrim fathers.

One sketch must suffice to show the difficulties of the task here; the winning of Iceland, last stronghold of the Norse faith. Olaf the White, king of Dublin, learned Christianity from his Irish subjects; and on his death his widow came to end her days in Iceland. So long as she made no attempt to force her religion on others, the established church of Odin tolerated her dissent, and allowed a cross to be erected. But after her death it was thrown down, and Christianity faded out as it had done a century earlier. Next came a Saxon priest and labored four years quietly preaching. A graphic account is given of his contest with a demon inhabiting a holy stone, how his prayers availed nothing for two days, but on the third a sprinkling with holy water split the stone to pieces, and the doubting bonder gave in his adhesion to the White Christ. Next came Thangbrand, scorned as the drunken priest, setting back the infant cause. But the times were against the old paganism, and at last in the annual Al Thing the whole matter was debated. The pagan leader proposed a compromise:—The old temples should be abolished and national sacrifices should cease; the Lord's day, Easter and Yule should be observed; but there should be no prohibition of eating horseflesh, nor any enquiry into the worship at home, and immersion should be not in the cold lake but in the hot springs. The terms were accepted, and soon the Icelanders were gathering around the Table of Peace.

When at last Knut reigned over an Empire that included Sweden, Norway, Denmark and Britain, when Danes became archbishops of Canterbury, and Englishmen bishops in Denmark, then we may reckon that the victory was won, and that the Northmen at

home as abroad were accepting Christ, though it was 1075 before Thor and Wodin were outlawed in Sweden. Let us not forget that it took more than 200 years from the time when Ebbo the primate of France began by baptizing Harald Elak, till the time when Knut went as pilgrim to Rome; while if we look back to the time when Augustine and Aidan began in England, more than four centuries were taken to win for Christ the tough Teuton race. And shall we be daunted if a single century of Protestant work among the hard thinkers of the Orient has accomplished so little?

Long before the Teutonic races were won by the gospel, this was preached also to the last great section of the Aryans in Europe, the Slavs, comprising the Bulgarians, Moravians, Bohemians, Poles, Prussians, Wends, Russians, etc. Three specimens of the work may be glanced at, the mission of Cyril and Methodius in Moravia, the search of the Russians for God, the conquests of the Teutonic Knights in Prussia.

Moravia was a borderland suffering from rival missions; the wars of Charles the Great had introduced compulsory baptism and the Latin services, but the rulers strove for independence, and pleaded with the Emperor at Constantinople for missionaries to teach them in their own tongue. Two Thessalonians were sent them with the order to translate. Out of Greek and Armenian and Hebrew letters, eked out with some original shapes, they concocted an alphabet of forty letters, and proceeded to render into Slavonic the gospels and Acts and psalms. At this the Pope interfered, but after long argument he was persuaded to sanction their work, only with the restriction that service was to be in Greek or Latin. The Moravian nation was soon absorbed into others, but the Slavonic Bible remained only too well, for despite changes in the fourteenth and eighteenth centuries, it still is the official Bible of the Russian Church.

Turn to see how this Church arose. By the tenth century a great kingdom was ruled from Kieff, and many attempts were made to win the ruler. Muslims and Jews

were rebuffed at once, German Christians failed, but a Greek Christian induced him to send deputations to study all these in their homes. On their report, he adopted Greek Christianity, captured Kherson in the Crimea, was there wedded to the emperor's sister and baptized by her clergy. His courtiers and sons followed suit, the national idol was destroyed and the temple replaced by a church, while the people came by thousands at his bidding to be immersed in the Dnieper. After this sensational beginning, the work was followed up steadily, and all the civilization of Constantinople was imported with its religion, schools arising, the Slavonic Bible and a Slavonic liturgy being introduced. True that the Mongols, who wrought such harm to Christianity in China and Central Asia and Persia, did grievous damage here for over two centuries; but the Church held its own, and once the State rose again, the Church spread quickly till printing gave the revised Bible by 1581 as the best means of completing the victory.

Long before then, the Slavs between Russia and the Germans had heard the gospel. Here there was strong opposition organized by the heathen priests, and missions on the simple evangelical plan failed utterly. An imposing deputation with a bishop at its head, well equipped with all manner of impedimenta, fared better, having the countenance of the duke, and on one day 7,000 Pomeranians were immersed in three huge baptisteries. As the pagan hierarchy and the stately temples captivated the people, an even more arrogant Christian clergy erected even more splendid cathedrals, and gradually established a footing. More forcible methods were employed on the Baltic islands, and on the capture of Rugen, bishop Absalom himself hacked down the enormous idols revered by the people far and near. But it was found wise to let the isle retain a privileged state, with numerous churches, kept up at no cost to the islanders. So at last the very Pope of paganism, in Prussia, could be attacked. Peaceful methods failing, two bodies of crusaders united with the blessing of Rome, and pro-

ceeded to conquer the land, colonizing it with Christians from Germany, reducing the natives to slavery, but offering some remission of hardship to any who would be baptized. With the pagan priests extirpated, their temples razed, their divine serpents and lizards killed, their sacred fires put out, their holy groves hewn down, the people passed over by degrees to Christianity. And so in Prussia and Lithuania the victory of the cross was assured by 1400, just about the time when we saw its defeat in Asia accomplished.

While Christianity had been spreading to the north of Europe, it had suffered severe checks to the south. The armies of Islam conquered Spain while Charles the Great conquered the Saxons; subdued Anatolia by the time the Norse were won, and pushed up to the upper Danube to counterbalance the Letts. Nowhere did they forcibly suppress Christianity, for always the People of the Book might retain their religion by paying a special tax. But all propagation of Christianity is forbidden under Muslim rule, and any attempt to win these new peoples had to be from without, by the strong arm breaking the power of Islam.

The kings of Leon, Castile, Portugal and Aragon slowly fought their way forward, checked twice by two great waves of African Muslims. In the time of success, small mercy was requited for the tolerance shown to the Christians, and the lot of the subject Moors was made so hard that either they retreated to the independent Muslim states, or accepted baptism which was all but compulsory. Crusades were organized, an Inquisition founded to verify the genuineness of conversions, and when the last Moorish state fell nobly two rival missionaries attended to the Muslims. The local archbishop learned Arabic and compiled Catechism, Liturgy and Lectionary for his new flock, promising even a whole Arabic Bible. But the cardinal Ximenes proceeded to bribe converts and buy up all the Qur'ans and religious books for an Auto-da-Fé. Soon these drastic methods

provoked rebellion, and on its suppression the Moors were either baptized or banished. Thus by 1500 no other religion but Christianity was tolerated here.

When we look over this long story, we see that the winning of Europe was the accomplishment of two distinct tasks: The capture of the great Empire with all its machinery and prestige; the civilization of the barbarians who were beyond its borders or flocked in from the unknown.

### THE EMPIRE.

To capture the empire was the work of 300 years, a fact that may show us the magnitude of our task even now in China and India.

The spread of Christianity in the Empire was the easier because no other religion at first had any vitality; and when Neo-Platonism, Mithraism, Manicheism appeared, they found the Church already well developed, and not averse to using force to complete its victory. Such a consideration may again give us pause in contemplating the modern situation, in China and India where there are religions very much alive, and actively propagating, indeed winning converts perhaps as fast as Christianity.

Professional missionaries were few after the first century of effort, local jealousy almost suppressed them. The spread took place from the strategic centers occupied by the wisdom of the earliest missionaries, and by the influence of purely indigenous churches.

The indispensable tool was the Bible in the vernacular. The Greek Scriptures were at once appropriated from the Jews and gradually enlarged by the writings of the earliest Christians. In the west arose Latin versions, and when these seemed too many and too rustic, a revision was deliberately ordered by the Pope from the finest linguist in the Church; the Latin Bible was in the hands of every missionary from the west, and even holds its own long after Latin has ceased to be a vernacular.

THE BARBARIANS.

For new races in a new age, there was a revival of apostolic measures. The finer elements in Christian circles were fleeing from the corruption of nominal Christianity, and were lights hiding under bushels. Martin and Gregory upset the bushels, and compelled the lights to lighten the Gentiles. The evangelization of the barbarian races was accomplished almost entirely by men in communities, pledged to obedience, untrammeled by family cares. Seldom do we hear of one man or of two men isolated at a station, and when that policy was adopted in the thirteenth century, for Latin missions to China, it failed.

These missionaries reversed the selfish plea of the church at Jerusalem, that the mother Church should be supported by the converts, and drew heavily on the resources of the mother-church for support and for all the material they needed such as books, vessels and wagons.

Much work was artistic and industrial. A leading Roman chorister went out to teach the barbarians how to sing; farming and building were introduced by the missionaries.

Not only did they settle in groups, so that the work was never crippled by the illness of one, and the eccentricity of one was always liable to correction by the wisdom of the many or the authority of the head; but also they regularly gathered in conferences from overlarge areas, to encourage, to compare progress and to consult on future steps.

Two causes contributed largely to their success; accepting the political divisions, training aborginal converts for the ministry. Every king in Ireland claimed to have a bishop beside him, so that it has been said that the bishops were more numerous than the other clergy. And in Britain to every English king was allotted a bishop. The kings were the object of special solicitude; often they sought civilized wives, and often the wives bargained for the free exercise of their Christian reli-

gion, and so opened the way for a new mission. Again and again it was found that the conversion of a king led promptly to the conversion of his clan or sect or tribe or nation.

The missionaries seem always to have had the wisdom to recognize that their work was transitional, and that a permanent church must be staffed by natives; and so arose theological seminaries. In many cases there was hardly any center, and we read of the whole band riding about, relaxing into races, but generally chanting as they ambled along, with schooling at the halts for meals or sleep. Charles the Great had such a peripatetic college at his court. But as monasteries arose, cloisters were set apart for regular training, or scroptoria where pupils were taught to multiply the books needed. Sometimes the first supply of pupils was secured by ransoming captives, but soon there was no lack of volunteers or of Samuels left by their pious mothers. And so as native Churches arise, foreign superintendents disappear. England was evangelized by Scots, Italians, Franks, Burgundians; but when after only eighty years a Greek organized the national Church, it was staffed chiefly by English, who before the century ran out were beginning an English version to be sung at feasts or by the wayside.

But as to barbarian versions, two opinions were held; the Greeks favored them, the Romans never could quite reconcile themselves to the fact that their own tongue was not universal. We can readily understand the difference, for the Greeks respected nationality, while the Romans tried to suppress or absorb; but we must deplore the Roman attitude. While the Greek missionaries furthered native versions for Armenia and Georgia, for Goths and Slavs, the Roman missionaries never undertook a single version for their converts. At most they allowed Mystery plays, when sacred story was dramatized in the vernacular.

We must not overlook the existence of missionary strategists who themselves free from distraction in petty de-

had compassed his death for this very thing—the Apostle Paul. Paul's universalizing evangelism stirred up the more Judaistically inclined in the primitive church, and before many years there was recognizable a distinct group of Judaizing Christians, pronounced in their opposition to Paul and zealous in their efforts to frustrate his designs.

In the post-apostolic period we find the Judaistic party represented chiefly in Ebionism, and, in strong contrast with this "right wing" a "left wing" of *Gnosticism.* Instead of the exclusively Judaic apologetic and distinctively Judaic elements, this movement was characterized by features more Hellenic and cosmopolitan. Indeed, it carried the universalizing tendency to the extreme of a syncretism in which much that was essential and distinctive in Christianity suffered eclipse. The Greek and Oriental apperception was allowed to dominate the Christian consciousness to such an extent that the resulting product was less truly Christian than the Judaistic Ebionism. While a part of the content of Christianity persisted in the Gnostic system, elements were given a place there which were not only antagonistic to and incompatible with Judaism, but with essential Christianity as well.

It is not meant by this that the Gnostic endeavor was totally unjustifiable. It seems probable that it originated in the attempt on the part of Gentile converts to Christianity to substitute for the exclusively Judaic apologetic, or to add as a supplement to it, an apologetic which would be less foreign to their way of thinking. On this theory, then, it was guided in the first instance by a decidedly religious and even Christian interest. But, as has happened so often since, what began as an apologetic for an accepted content was allowed to unduly modify that content and add new content, and what was originally governed by a practical, religious interest came more and more to be ruled by a speculative or intellectual interest.

That a movement finally so foreign to the Christian religion in its purity and simplicity should be recognized by the main body of contemporary Christians as having even relative justification was, of course, not to be expected. Until comparatively recently we were dependent for our knowldge of Gnosticism almost entirely upon statements of its bitter adversaries. Naturally enough there is in these representations little sign of any attempt to set forth sympathetically the main contentions of the Gnostics. Irenaeus* speaks of their "lying words", calls them "evil seducers" and "hypocrites", and talks of their "superciliousness". Warning against their abyss of madness and blasphemy", and the "wickedness of their error", he explains this by the fact that "they gather their views from other sources than the Scriptures". While admitting that some are "more moderate and reasonable" than others, he says there are those among them who are "fierce, terrible, and irrational", and characterized by "idle loquaciousness". *Tertullian*† draws out an extended comparison between the Gnostics and scorpions, saying they are "hot to strike, penetrate, kill", and recommends that one "smite with a curse" these "little beasts which trouble our sect". He denies all purity of motive to Valentinus, saying that he "had expected to become a bishop", but, being disappointed, "he broke with the church of the true faith", and, inflamed with the desire of revenge, he applied himself with all his might to exterminate the truth, and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent". *Hippolytus*‡ takes pains to show that "Valentinus is a Pythagorean and Platonist, not a Christian", and that Basilides framed his heresy from the doctrines of Aristotle. The Basilidians, "laying hold on this borrowed and furtively derived tenet from the Peripatetic, play upon the folly

*Ante-Nicene Fathers, Vol. I, pp. 315, 326, 329, 407, 439 440.
†Ibid., Vol. III, pp. 505, 633, 634.
‡Ibid., Vol. V, pp. 85, 100, 103.

of those who herd together with them." *Eusebius** declares that they "boasted of preparations of love potions, and of tutelary and dream exciting demons, and other similar magic rites", and says that they "taught that the basest deeds should be perpetrated by those that would arrive at perfection in the mysteries, or rather that would reach the extent of their abominations". These passages being representative of the attitude of their opponents, it would seem the wiser course in seeking to learn the significance of Gnosticism in the development of Christian theology, to discover the motivation and inner character of the movement from the one chief document which has come down to us from the Gnostics themselves, and to use the notices occurring in the Fathers in a secondary way only, as supplementary and interpretative.

The document referred to is commonly known as the "Pistis Sophia", and was preserved for many centuries in a Coptic translation from the Greek original. Harnack puts its date as certainly between 140 and 302 A. D. G. R. S. Mead advances the opinion that it is a work of Valentinus. It certainly accords reasonably well with the notices of the Valentinian doctrine of Sophia as set forth in an external and rather unintelligent fashion by Irenaeus, as caricatured and held up to ridicule by Tertullian, and as presented with some degree of fairness and insight by Hippolytus. Of the document as we now have it, about nine-tenths consist of the two books of the "Pistis Sophia" proper, the remaining one-tenth being made up of fragments from the "Books of the Savior". The work is in the form of dialogues between the glorified Savior and his disciples, Mary Magdalene being the chief questioner. Jesus is represented as having spent eleven years with his disciples after his resurrection from the dead, instructing them. One day in the twelfth year, while Jesus was teaching them on the Mount

*Eccl. Hist. Bk. IV, Ch. 8.

of Olives, he became lost to view in an ineffable radiance of light that stretched from heaven to earth. The next day, thirty hours later, the Master descended to his disciples in infinite light, far more brilliant than that in which he had ascended. He is now the glorified Christ, and as such he comes back to reveal all mysteries, first of all to the twelve. He tells them of his entrance into the firmament and the first and second spheres and the aeons, and of how the powers of all these spheres and aeons were amazed at his shining vesture and fell down and worshipped him. Having traversed the first twelve aeons, he came to the thirteenth aeon, and entering in he found Pistis Sophia below the thirteenth aeon, solitary and disconsolate, "because she had not been brought into the thirteenth aeon, her proper region in the height".*

This brings us to the central and most interesting point in the book, viz., the relation of Pistis Sophia to the Savior. The general narrative is concerning the fall of Pistis Sophia and her rescue by Christ, the Savior. The key to the meaning of the narrative seems to be contained in the name "Pistis Sophia—*Faith—Wisdom.* There seems to be considerable reason for regarding it as a translation into objective, cosmological—mythological terms of what the Gnostics with their intellectualistic bent took to be the characteristic facts of Christian experience, or, in Harnack's phrase, as the "total transformation of all ethical into cosmological problems".† One is struck with the similarity between the attitude of Pistis Sophia towards the Savior, Christ, and that of the disciples, especially Mary Magdalene towards Jesus as depicted in the work before us. That such a resemblance may have been had in mind by the Gnostics seems probable from the statement of Irenaeus to the effect that they maintained "that that girl of twelve years old, the daughter of the ruler of the synagogue, to whom the Lord approached and raised her from the dead, was a type of

*Pistis Sophia (Mead's transl.) p. 42.
†Hist. of Dogma., Vol. I, Ch. IV, sec. 2.

Achamoth (elsewhere identified with Sophia*) to whom their Christ, by extending himself, imparted shape, and whom he led anew to the perception of that light which had forsaken her''.† The same reference to the relation of the disciple to Jesus, but interpreted now as no mere external relationship, but as involving an inner, spiritual experience, is brought out in the declaration in the Pistis Sophia that the repentance there portrayed is ''the type for the race that shall be engendered'',‡ and in the statement of Hippolytus that Valentinus asserted that ''Christ came down from within the Pleroma for the salvation of the spirit who had erred. This spirit (according to the Valentinians) resides in our inner man; and they say that this *inner man* obtains salvation on account of this *indwelling spirit.*''‖ These references, together with the name ''Faith-Wisdom'' and the general tone of the book suggest as a working hypothesis the view that the original intention was *to set forth as having universal significance that which had been experienced individually in the consciousness of redemption through Christ.*

That the religio-psychological soon gave way to the cosmo-mythological, even as the religious and apologetic interest (if we are right in suggesting that such was at first dominant) gave way to a speculative and non-apologetic interest,** is supported by the statement of Irenaeus that, according to another account, Sophia, having ''suffered passion apart from her consort, Theletos'', ''brought forth an amorphous substance such as her female nature enabled her to produce''.†† This seems to have been related to the generation of the Demiurge and the production of matter. Tertullian also gives a similar alternative interpretation of the fall of Sophia, and says that she was finally ''checked in her illicit courses and purified from all evils and strengthened and

*Ante-Nicene Fathers, Vol. I, p. 320.
†Ibid., p. 327.
‡Pistis Sophia, p. 64.
‖Ante-Nicene Fathers, Vol. V, p. 144.
**V. Harnack, *op. cit.*, Vol. I, Ch. IV, sec. 4.
††Ante-Nicene Fathers, Vol. I, p. 317.

restored to the conjugal state".* Of all this, however, there is nothing at all in the Gnostic document, the "Pistis Sophia".

An interesting sidelight on the speculative interest involved as well as on the manner of construction of the work before us, is found in the allegorical interpretation of Scripture so freely employed. The "repentances" and songs of praise of Pistis Sophia and even considerable portions of the narrative are Gnostic adaptations of certain of the Psalms of David and the "Odes of Solomon", and even in the quotation of the scriptural writings as utterances of which the true significance is now supposed to be set forth for the first time, there is a careful elimination of all appearances of anthropomorphism, such as would be distasteful to the Gnostic. For example, the words of Psalm 109, "Hold not thy peace," addressed to God, are changed in the quotation to "Hold not my mouth from praise."† As examples of the allegorical interpretation the following may be cited: The "mire" mentioned in Psalm 69 is interpreted to mean "evil thoughts".‡ "I am as a pelican in the wilderness," etc., occurring in Psalm 102, is made to mean, "I am become as a mere daemon, dwelling in matter ;I am become like the counterfeit of the spirit, which is in a material body, in which is no light-power."‖ The statement, "Thou shalt not be afraid of the arrow that flieth", etc. (Ps. 91), is made to refer to the "light-power like an arrow" which the Arrogant One sent forth against Sophia, but which she was encouraged not to fear when the Savior came to her rescue.** The words, "If ye will not turn he will whet his sword" (Ps. 7), are made to refer to the rebuke of Pistis Sophia against the powers pursuing her, "If ye turn not back, the light will prepare his power . . . .

*Ibid., Vol. III, p. 509.
†Pistis Sophia, p. 105.
‡Ibid., pp. 52, 47.
‖Ibid., pp. 65, 62-3.
**Ibid., pp. 140, 135, 138.

and take away all that is light in you".* The most remarkable case of all is the interpretation, or rather multiple interpretations, of the passage, "Mercy and truth are met together; righteousness and peace have kissed each other". The first of each pair of terms is said by Mary to refer to the "first mystery" and the second to the Master, Christ. Mary, the mother of Jesus, tells the story of the phantom spirit which embraced the child Jesus and became united with him, and makes this the interpretation of the passage. Mary Magdalene again interprets "mercy" and "righteousness" as referring to the "spirit of divinity" and "spirit of light" which came upon Jesus at his baptism. Mary, the mother of Jesus, again says the "mercy" refers to Jesus and the "truth" to John the Baptist, both of whom met at the meeting of Mary with Elizabeth. Finally John suggests that "mercy" and "righteousness" refer to Christ, and "truth" and "peace" to the power of Sabaoth implanted in him.† The story of Pistis Sophia thus appears, in its *details* at least, to have been constructed by means of an allegorical interpretation of scriptural passages. The *main outlines,* however, may have resulted from the syncretizing and speculating of successive Gnostic thinkers.

In bringing out the chief phases of the myth of Pistis Sophia, it may be interesting to attempt to brace the relics of the religious and specifically Christian truths which ought to lie at its basis if our hypothesis as to its construction be correct. Pistis Sophia is introduced to us in a fallen and miserable condition. She is represented as having gazed into the height and desiring to go there, but this she was unable to do unaided. For her attempt the Arrogant One hated her, inasmuch as she had tried to go to the light above him. He therefore emanated lion-faced and other material emanations to lie in wait for her and make her gaze below at his light-

*Ibid., pp. 176, 174.
†Ibid., pp. 116, 118, 120, 122, 125.

power. Doing this, she thought she saw the same light which had attracted her before, and she went out from her own region, that of the thirteenth aeon, into that of the twelve aeons. Thereupon the lion-faced power swallowed her light and left her depleted of power and mourning her folly.* May not this be fundamentally a representation of the intellectualistic, Gnostic way of apprehending the fall? The aspiration of wisdom for a divinely revealed knowledge of God is for the time being turned aside, and, through the arrogance of intellectual pride, wisdom is led to follow a false light. This results in being pursued by doubts and negations. Thus what is intended to be *faith*-wisdom, an apprehension depending on revelation, becomes involved in sin through error and ignorance. If this be a legitimate interpretation, it means that Irenaeus missed the mark entirely when he said, "How can it be regarded as otherwise than absurd that they affirm this Sophia (Wisdom) to have been involved in ignorance and degeneracy and passion? For these things are alien and contrary to wisdom, nor can they ever be qualities belonging to it. For whenever there is a want of foresight, . . . . there wisdom does not exist."† If, however, the view be that wisdom can be true to itself only when it is *faith*-wisdom, depending on revelation, then the difficulty which Irenaeus feels is largely gone. It is perhaps significant, too, that the designation *Pistis* Sophia is not used after the light in her was swallowed up by the emanations from the Arrogant One until she again cries out unto the Light of lights. In any case the intellectualistic apprehension is manifest throughout, and the religious element seems quite as pervasive.

The same is true of the sequel. In the thirteen "repentances" the spirit of true contrition is present, mingled with a growing trust in the "Light of lights". I have done it in foolishness", cries the repentant Sophia, but

*Ibid., pp. 44-6.
†Ante-Nicene Fathers, Vol. I, p. 383.

later she says, "Thou, O Light, art my Savior; save me from this chaos." "I have placed my heart on thee, O Light; save me by thy gnosis."*

The redemption of Sophia is by Christ, the Savior, but he, too, is intellectually and gnostically conceived. He is given a very exalted position, however. Mary says to him, " 'Tis thou who hast given us in our minds a mind of light; thou hast given us the highest perception and conception. There is no one in the world of men, there is no one in the height of the aeons who can give out the revelation of the words on which we make our questionings, save thee alone who knowest all and art perfect in all. . . . . Thou hast given unto us the science of the height."† In reciting the story of the rescue of Pistis Sophia, Jesus says, "I was of an intellectual nature. . . . . I was not arrogant like the lion-faced, but full of compassion toward her."‡ Again he says, "I am the gnosis of the pleroma."‖

The redemption being by revelation intellectualistically conceived, it is naturally gradual and a matter of stages or degrees. After the seventh repentance of Sophia, the Savior "conducted her to a region slightly less confined in choas". After the ninth repentance, "the first mystery heard her", and "I was sent", Jesus says, " by commandment, . . . . and led her out of choas in that she had repented and trusted in the light, and endured great tribulation and perils". Then after the thirteenth repentance, and after several attacks on the part of the lion-faced power, the Savior "caused the light-power to form a crown of light upon her head in order that the emanations of the Arrogant One should not prevail against her". Then, to continue in the words of Jesus, "I and the power which issued from me and the soul I took from Sabaoth went out as a stream of light. . . . . I gave the light-stream to Gabriel and Michael and made

*Pistis Sophia, pp. 48, 251, 60, 84.
†Ibid., p. 188.
‡Ibid., p. 97.
‖Ibid., p. 232.

them descend into chaos to rescue Pistis Sophia, and take her light-powers from the emanations of the Arrogant One and give them to her." Then Gabriel and Michael led the light-stream over the material body of Pistis Sophia and infused into it all the light-powers which had been taken from her, till her material body became shining throughout. Then was Pistis Sophia "tabernacled in the midst of light and the emanations of the Arrogant One collapsed and could do no harm to her, because she had trusted in the light". Then Jesus led Pistis Sophia forth from chaos, and after several songs of praise on her part, he led her "to a region below the thirteenth aeon and gave her a new mystery . . . . and a song of light that the rulers of the aeons should not prevail against her". Then Jesus passed into the light and ceased to busy himself with her. After this Pistis Sophia was plagued by two emanations of drakness (doubts? or sins?) from Adamas. Then she cried to the Savior and he took her and "led her into the thirteenth aeon, shining most exceedingly". Then they passed into the region of the four and twentieth invisible, and when Pistis Sophia saw her fellow-invisibles, she rejoiced and sang a song of light unto them.* If we regard the first stage as that of enlightenment, the stage of the material body being permeated with light may possibly correspond to regeneration, and the final entry into the heights either to the attainment of true Gnostic insight and maturity, or else, perhaps, to the entrance into heaven.

The double light-rays combined into one, streaming from above and from Christ, and effecting the transformation of Pistis Sophia, remind one of the doctrine of the Holy Spirit, proceeding from the Father and the Son. This suggestion is borne out by the parallel passage in Hippolytus. "Nous and Aletheia projected Christ and the Holy Spirit for the restoration of Form and the destruction of the abortion". Inasmuch as it was "not

*Ibid., pp. 82, 96, 112, 127, 128, 138, 139, 164, 169, 170, 177.

possible nor equitable that Christ and the Holy Spirit should remain outside of the Pleroma, therefore Christ turned away, and the Holy Spirit, from her".*

Very prominent throughout the book are the mysteries, of which baptism seems to be one. In her thirteenth repentance Sophia prays, "Save me, O Light, by thy great mystery. Pardon me my transgression in thy remission. Give unto me thy baptism; remit my sins and purify me from my transgression." Concerning "the mystery of baptism which remitteth sins", Jesus says that it burns up the sins imprinted on the soul by the counterfeit of the Spirit, and separates between the spiritual counterfeit and the destiny and the body on the one hand, and the soul and the power on the other.† "The mysteries are for all men", but the exhortation is given, "Cease not to seek day and night till ye find the purifying mysteries which shall cleanse you and transform you into pure light that ye may enter into the height and inherit the light of my kingdom." That these mysteries were thought of as possessing a sort of magical virtue is evident from the declaration, "If the mystery is uttered over the head of a man on the point of departure from the body, even of him who hath not received the mystery of light, he shall not be judged or punished because of the great mystery of the ineffable which is in him." The mysteries of light are to be given to those who have made the renunciation (*v. infra*). They are to be given even to sinners, if they repent. In the case of repentance, however, "only higher mysteries than those already received can remit sins". One of the most remarkable uses made of the mysteries was to save the soul of the uninitiated after death. Directions were given to "celebrate the one and only mystery of the ineffable, and say, 'Nay the soul of the one I think of be taken out of these torments and brought to the virgin of light.' " The mystery will save,

*Ante-Nicene Fathers, Vol. V, pp. 86, 87.
†Pistis Sophia, pp. 108, 299.

it is declared, even those who have no more chance of rebirth.*

The ethical requirements of the Gnostics, at least as set forth in the "Pistis Sophia", are sufficient to lead one to discount somewhat the charges brought against them on this ground by some of their contemporaries. Those who were to receive the mysteries were to renounce the whole world, and all murmuring, superstition, spells, calumny, false witness, boasting and pride, gluttony, garrulity, evil caresses, avarice, loves of the world, robbery, evil words, wickedness, pitilessness, wrath, reviling, pillage, slandering, quarrelling, villainy, sloth, adultery, murder, hardness of heart, impurity, atheism, blasphemy and error.† They were to be diligent, loving to men, gentle, peacemakers, compassionate, ministering to the poor and sick and afflicted, loving unto God, and righteous.‡ This high and (we may well say) Christian standard was given an ascetic interpretation. They were bidden, "Preach to the whole human race, 'Renounce the whole world and all its associations, that ye may not add fresh matter to the matter which is already in you.' "||

The promised result of the performance of the mysteries and of this ascetic morality was the enjoyment of that gnosis on which we have seen laid such continual emphasis. The mystery of the ineffable, which they may receive who renounce the whole world and submit to the divinity, comprehends why there is darkness and why there is light, why there is sin and why there are baptisms and mysteries, why there are tears and why there is laughter, why there is fire of punishment and why there are seals of light to escape it, why there is death and why there is life, why there are beasts of burden and why there are birds, why there is brass and why there is iron and steel, why there is frost and why there is dew, why there is west wind and why there is east wind, why

*Ibid., pp. 251, 250, 257, 260, 314, 326, 327.
†Ibid., pp. 254, sqq.
‡Ibid., pp. 259, sq.
||Ibid., p. 249.

there are emanations of light and why there are twelve saviors, why there are three gates and why there are nine guardians, etc., etc.* It is interesting to note that in the list are included natural science objects, questions of theodicy, and entities of gnostic mythological speculation. For the gnostic all is knowable.

The eschatology of the gnostics had its characteristic variations from that which was generally accepted in the church. The millennium was appropriated with the usual re-interpretation. "I shall reign," says Jesus, "over all the emanations of light one thousand years". Those who have been good gnostics will have great honor in heaven, for all who do Christ's mysteries "shall be first in the kingdom of heaven before all gods save those in the aeons"; "he who receives the mystery of the ineffable is higher than all angels and archangels and invisibles. He is a man in the world, but a king in the light. This refers primarily to Jesus himself, but he says to his disciples, "Ye are all angels, archangels, gods and lords, rulers, invisibles". "Ye, because of all your tribulations and repourings into different bodies, are pure light, exceeding refined. Ye shall enter into the height, and shall be kings in the kingdom of light."† Future punishment is partly in a transcendent sphere, partly on earth in a reincarnate existence. "The soul of the righteous who has not received the mysteries shall be tormented by the fires of chaos only a short space." "The workmen of wrath" are "ever in the judgments, seizing the souls" of men, and bearing witness of all sins. There are dungeons and torments and degrees of fires reserved for the sinner. There are different punishmnts for diffrent sins. For some the soul will be frozen, for others it will be scourged with whips of smoke and cast into boiling seas of fire, etc. The uninitiated who have committed few sins will be reincarnated. The patriarches also, with the exception of the most eminent, will have to be

*Ibid., pp. 207, sqq.
†Ibid., pp. 242, 95, 226, 228, 247, 250.

reincarnated that they may receive the saving mysteries. The fate of the initiated who sin is worse than that of the uninitiated. To be sure, they may, if they repent sincerely, be given the mysteries each time from the beginning, but if they die unrepentant, they shall not pass back into transmigration, and so shall have no future field of action. They shall be cast into outer darkness. They shall perish and be non-existent for the eternity.*

In all this the heathen element is conspicuous. The emanation theory, the emphasis on light as opposed to darkness, the abhorrence of matter, the mythological background, the doctrine of reincarnation, the penalty of annihilation, these and other elements are easily traceable to a pagan origin. The most noticeable of such elements, however, is the assimilation of pagan polytheism in the hierarchy of powers subordinate to the first mystery, the Light of lights. Among these regents are mentioned by name the Greek divinities, Kronos, Hermes, Ares, Aphrodite and Zeus.†

In attempting to form an estimate of Gnosticism, we can perhaps do no better than begin with the words of Origen: "There necessarily originated heresies . . . . through the earnest desire of many literary men to become acquainted with the doctrines of Christianity."‡ In connection with the Gnostic movement in particular, Neander's words seem to be acute and just. "It was necessary when Christianity entered into the spiritual life that out of it should grow the craving to arrive at some clear consciousness of the connection between the truths communicated by revelation and the already existing mental possessions of mankind, as also of the internal harmony existing within the sphere of Christian truth itself as an organic whole. But wherever such a craving, instead of being met and satisfied, must be violently oppressed, the one-sided tendency of Gnosis

*Ibid., pp. 261-2, 298, 320 sqq., 382 sqq., 356, 316, 265, 307.
†Ibid, p. 362.
‡Ante-Nicene Fathers, Vol. IV, p. 469.

found in this some ground of justification. An exclusively theoretical tendency opposed itself to an exclusively practical one, and the deficiency of the latter tended to introduce the former.*

Less sympathetic, and, we are inclined to think, less just, is the estimate of Harnack. He says, "The Gnostic systems represent the acute secularizing of Christianity, with the rejection of the Old Testament, while the Catholic system, on the other hand, represents a gradual process of the same kind with the conservation of the Old Testament. . . . . Gnosticism, which is just Hellenism, has in Catholicism obtained half a victory. . . . . In their totality they (the Gnostics) form the Greek society with a Christian name."† This seems unfair to the Gnostics, at least to those of the type of the author of the "Pistis Sophia", and still more unfair to the old Catholic theologians. We would prefer to say that in both movements there was an attempt, in the interests of Christian faith, to avoid the subjectivism which would arise if the Greek mind were left with nothing but a Jewish apologetic. We would not expect Harnack to be satisfied with any result of such an attempt, inasmuch as, in common with all Ritschlians, he seeks to justify a procedure which finally rests, or tries to rest, in subjectivism. This cannot long satisfy, however, for it belongs to the very genius of the Christian faith to demand that what has been internally appropriated shall be shown to be objectively valid. In the attempt described above, then, we would say that the Gnostic result failed to satisfy the Christian consciousness, while the Catholic attempt was relatively successful in its theological development because it followed in general the procedure which must, we think, be the permanent method of Christian theology. That is, after the preliminary stage of becoming acquainted with the facts with regard to Christ and the Christian life, in theology proper there seems to

*Ch. Hist., Vol. I, p. 367.
†*Op. cit.*, Vol. I, pp. 226-7.

be three stages: first, the pre-metaphysical or dogmatic stage, in which expression is given in propositional form to the fundamental affirmations of the Christian consciousness (i. e., that consciousness in which faith in Christ as the manifestation of God is the determining factor), and in which stage the scriptural norm is of prime importance, and the consciousness of the Christian community also valuable for guidance; second, the metaphysical stage, in which by careful thought these affirmations are sought to be brought into systematic unity with each other and with the facts of science and history; and third, the post-metaphysical stage, in which these affirmations, after having been satisfactorily mediated and harmonized are again taken up and used in the stimulation and regulation of the Christian life. The Gnostics, however, failed from a two-fold cause. They failed in the pre-metaphysical stage (which, in their case, was exceedingly attenuated) by not recognizing sufficiently the essential affirmations of the Christian on the basis of his faith in Christ. Perhaps some slight measure of excuse may be allowed them in this connection in view of the fact that they were pioneers and that the New Testament canon was not yet definitely constituted and the "rule of faith" not yet time-honored. They failed also in the metaphysical stage, however, inasmuch as their metaphysics was utterly unscientific. It was, so far as the scientific interest was concerned, little more than an uncontrolled speculation. It was pure hypothesis, altogether unverified and unverifiable. On the whole, then, the Gnostic development is comparable to the speculative theology of the neo-Hegelians of our day. Of course, the pre-metaphysical and metaphysical stages being so much at fault, the post-metaphysical stage could not be satisfactory, as was proved by the indignant repudiation of Gnosticism by the Christian community.

And yet the Gnostics—some of them at least—were at heart, we believe, sincere Christians. They were de-

voted disciples of the Christ. They could say with enthusiasm, "O Master, we know freely, surely, plainly that thou hast brought the keys of the mysteries of the kingdom of light."* This was their confession of faith.

*Pistis Sophia, p. 357.

# THE CONTEMPORANEOUS ORIGIN OF THE GOSPELS.

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It can hardly be said that during recent years much progress has been made toward the solution on the old lines of what is known as the "Synoptic Problem".

At the close of last century the theory of an "Ur-Markus" found some favor. It was supposed that in very early times there was in circulation a Gospel which has since been lost but which formed the basis of Mark and of those parts of Matthew and of Luke which are parallel with Mark. Most writers now would, with Professor Vedder, pronounce this idea to be "simply a figment of the critical imagination". (Baptist Review and Expositor, July, 1905).

The prevalent view now is that, in the parts of Matthew and Luke that are parallel with Mark, the authors of those two Gospels simply copied Mark—with, however, almost innumerable and certainly inexplicable alterations both in order and diction—and that the remaining parts of Matthew and Luke were gathered from other sources. Yet, half a century ago, Alford proved, as certainly as a Euclid demonstration, that it was impossible that either of the Gospels could in any part have been copied from any other. (Alford's Greek Testament, Vol. I., Prolegomena, Section 2).

Alford himself maintained the "Oral Theory", which was at one time popular, but is seldom mentioned now, though how long it will be before it has a revival it is hard to say.

In short, every theory in turn has its vogue, until after a while it is proved to be untenable and goes out of

fashion, and so remains until other theories have passed through a like experience, when, its refutation being by that time forgotten, it emerges again and has a new lease of life.

The majority of biblical scholars leave the question of the origin of the Gospels severely alone. Some indeed go so far as to say that the question is insoluble and like the squaring of the circle must for ever remain an unanswered enigma.

May it not be that the failure of students to find finality on this subject is due to their all starting on a wrong assumption? All the scholars who deal with the question take it for granted that the Gospels were not written, nor any portion of them, until some time—usually a very long time—after the events happened which they narrate. Is it not just possible that this assumption is a false one, and may not this be the reason of the hopeless condition which the discussion has reached? Suppose that, just as an experiment, the subject be studied anew on the hypothesis that the Gospels are composed of contemporary documents, manuscripts written at the very time or soon after the occurrence of the events they record, that is to say during the course of our Lord's ministry, is it not at least conceivable that more satisfactory results may be obtained? At any rate is it not worth while to try the experiment?

Why, it may be asked, should not records of Christ's words and work have been made during the course of His ministry? The time, it may be hoped, is passed for the Apostles to be spoken of as "illiterate fishermen". Four of them, it is true, followed that calling, but they were evidently the proprietors of a large and flourishing business, the commercial side of which would require worldly aptitude and experience for its management, also the keeping of books and the habit of fast writing. The same may be said of the occupation of Matthew, who is first introduced as "sitting at the place of toll". His position was certainly not a low or menial one. He must

have had officers at his command whose duty it would be to enforce compliance with his behests while he himself kept account of money received. Consistently with this, he is shown to be a man of some means, being able to make "a great feast in his house" on the occasion of his resigning office. The brief notices in the New Testament of the other six Apostles (not to mention Judas) do not give the impression that any of them were dull or uneducated; and the fact that they were able to retire from secular business and devote themselves entirely to the service of Christ, seems to imply that they were anything but poor in their worldly circumstances.

It may fairly be assumed that it was purely in an academic sense that Peter and John were said by the "rulers and elders and scribes" to be "unlearned and ignorant men"; they had not, like Paul, been brought up in Jerusalem at the feet of Gamaliel or any other Rabbinic teacher, and instructed according to the strict manner of the law of the fathers. There is plenty of evidence that the two Apostles just named were not only men of great natural ability, but of education and culture. Certainly, they could not have accomplished what they did in the establishment of the infant Church if they had not received in their youth at least a good primary education.

Nor was there anything in the literary conditions of the time to make it unlikely that written notes would be taken while the events were in progress. On the contrary, the masses of ancient manuscripts that have during late years been brought to light in Egypt prove that at that period men were accustomed to commit to writing matters of far less—infinitely less—importance than the sayings and doings of the Savior of the world. It is safe to say that Judea and Galilee were not in this respect inferior to Egypt. It is said of Palestine that its educational conditions in the time of Christ have been surpassed by no country in any age. According to Edersheim, there was a school in every village and every Jewish child was taught to read and write.

That it was the custom in those times to make records of passing events as they occurred is proved by the publication of the *Acta Diurna* at Rome. This was a daily gazette or summary of news, compiled under the authority of the Roman Government, by a staff of editors and reporters, including a number of short-hand writers. It contained an abstract of the proceedings of the public assemblies, the number of births and deaths in the city, notices of marriages and divorces, accounts of the public finances, reports of trials in the law-courts, and news of foreign wars, fires, sports and other matters of interest. The gazette was posted in some public place, where it could be read and copied, and newsvenders made copies, which were sold in Rome and sent to the provinces, where they were eagerly sought after and extensively read.

It seems probable that similar gazettes were published in the larger provincial cities also; for in all parts of the empire men imitated the things that were done in the world's metropolis. Especially would such papers appear in Galilee, which, for its size, was one of the most populous countries in the world, with large producing, manufacturing and commercial interests. For the great intercontinental trade routes crossed one another in Galilee and the contiguous province of Phœnicia. It can hardly be imagined that people of such a time and country would be content to depend merely on rumor, which is always most unreliable, for their knowledge of the things that were happening in the world.

Indeed it can only have been by means of some sort of written publication circulated through the country that some events alluded to in the Gospels, such as the falling of a tower in Siloam, became generally known.

The men and women of those times ought to be thought of as not unlike the people of the present day. Certainly, they were no less intelligent. They had not, it is true, so vast an inheritance as we have of the accumulated inventions and discoveries of the past; but, in the use of such knowledge and advantages as they possessed, they

showed just about as much wisdom and as much folly as people show in this conceited twentieth century.

Now, what should we expect at the present day of men in a station of society similar to that of the Apostles, men of the middle class, if called to a position which could be at all compared with theirs? Should we not expect them as a matter of course to make some written records of the doings and sayings of him to whom they had attached themselves? And when we consider all that is implied in the words, "They left all and followed Him", and realize in some measure how intense must have been the Apostles' regard for, and admiration of, Him at whose bidding they had left their avocations and their homes to become His associates, can we imagine that among them all there would be none to perceive the need of taking written notes and preserving for all time some records of the wonderful works and words of their new Master, and that they would neglect to do so in the whole of the two years during which they continued in His company?

And, even if they themselves failed to think of this, is it not reasonable to suppose that our Lord in His infinite wisdom would suggest it? Beyond question, He had certain definite purposes in choosing the Twelve to be His own immediate followers, and who can doubt that one purpose was to secure permanent records of the things He was about to do and teach? If so, is it likely that He would allow this purpose to be so imperfectly realized as would have been the case if no records were made except from memory a number of years later?

Supposing it to be conceded that the Apostles soon after they were called may have seen the need of making records, the next question is, In what manner did they probably set about to carry out this duty? Well, for one thing, it seems most likely that they wrote their reports in company. It is not likely that they all wrote. There being twelve of them, that would be unnecessary, inconvenient and expensive. But they would all join in helping those who did write, not of course in reporting

Christ's longer addresses, which on this theory must have been taken down while He was speaking, but in the composition of the records of events. Naturally, in thus assisting, some would take a more active part than others. Some might usually be almost silent, only putting in a word now and then. The chief part of the talking would be done by two or three, and there would doubtless be one who by tacit agreement would take the lead and act as chief spokesman for the party. Still all would feel a sense of responsibility and would watch that no error crept into the written statement.

When the Apostles had assembled, probably in the evening, for the purpose of recording the incidents which had recently occurred, one, two or three, as the case might be, would prepare themselves with pen, ink and sheets of papyrus to write. At first there would be general and free conversation and nothing would be written. After a while, one of the party would remark that time was passing and those who were to write had better begin. Soon there would be a hush and the one who acted informally as chief spokesman would begin to dictate a statement, being a narrative in grammatical shape of some recent incident which had specially impressed them and which had no doubt been the subject of the conversation that had just taken place. Before anything was written, however, alternative wordings would be offered by others and the writers would thus be afforded the choice of two or more sentences with which to begin. Then, as the telling of the story proceeded, there would be further interruptions by one and another who might wish to amend some detail, to add some item or to suggest an improvement in the language. In such cases an amendment, addition or variation might be accepted by one of the writers and not by another. Sometimes such interruptions would lead to discussion, with the result that the written narratives might in that place differ widely while yet retaining much that was identical. Sometimes one of the writers might choose not to follow closely the

dictated story, but to trust rather to his own recollection of the facts or his own literary taste. Sometimes the one who usually acted as chief spokesman may have been absent, and then the honor of the position may have been divided between two or three, the resulting diversity being reflected in the manuscripts.

Is it unreasonable to imagine that men such as the Apostles and in their circumstances would, in some such manner as this, try to carry out an obvious duty? If so, would not the result be the production of several sets of notes, bearing in substance, style and language much resemblance to one another and yet showing a great deal of diversity? It will be admitted that resemblance and diversity, curiously intermixed, are among the most striking features of the Synoptic Gospels; the question to be considered is, Are the features of such a character as can be accounted for by the Gospels having been composed of notes dictated and written in some such way as that feebly and imperfectly described above? An answer to this question can only be obtained by a careful comparison of parallel passages placed side by side. This comparison each student should make for himself, but by way of illustration two examples are presented below.

But, before dealing with these, it is necessary to mention a circumstance that further complicates the study of the question. It would take too long to give the reasons here, and probably the statement will be accepted without dispute: If the original notes of which the first three Gospels are composed were really written in the way supposed above, they must have been written in the Aramaic language, and in that case each set of notes must have been separately and independently translated into Greek, when redacted into the form of the Gospels as we now have them. Separately and independently translated, and yet subject to certain common influences that it would take a whole article to elucidate; but which would and do show themselves in identical words and phrases in the translated work.

The point to notice now, however, is that, in addition to varations caused by manner of production of the original documents, the student must expect to find variations due to translation from one language into another.

The first example is the story of the calling of Simon and Andrew and James and John, Matthew iv. 18-22 and Mark i. 16-20.

These passages consist respectively of 89 and 82 Greek words (the text taken being that of Rushbrooke's Synopticon). Analyzed they give the following results:

| Greek Words. | Matthew. | Mark. |
|---|---|---|
| Exactly alike | 54 | 54 |
| The same but differently inflected | 5 | 5 |
| Partly alike | 3 | 2 |
| Partly alike but differently applied | 1 | 1 |
| Quite different | 26 | 20 |
| Total | 89 | 82 |

The greatest number of consecutive words alike is 9 (Mat., verse 21; Mark, verse 19). The greatest number of consecutive words common to both Gospels in Matthew is 12 (verse 21), but therefrom 2 words contained in Mark are omitted. The greatest number of consecutive common words in Mark is 11 (verse 16), but therefrom 2 words and 3 words contained in Matthew are omitted.

Following in parallel columns are the two passages, taken from the English Revised Version:

| Matthew iv. 18-22. | Mark i. 16-20. |
|---|---|
| And walking.....by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother,..... casting a net into the | And passing along by the sea of Galilee, he saw ..... Simon .... .....and Andrew the brother of Simon casting a net in.....the |

sea; for they were fishers. And he....saith unto them, Come ye after me, and I will make you..... .....fishers of men. And they straightway.....left the nets, and followed him. And going on from... thence,...he saw other two brethren, James the son of Zebedee, and John his brother.....in the boat with Zebedee their father, mending their nets; and.....he called them. And they straightway left the boat and their father,..... ..... .....and followed him.

sea; for they were fishers. And Jesus said..unto them, Come ye after me, and I will make you to become fishers of men. And .....straightway they left the nets, and followed him. And going on a little further, he saw..... .....James the son of Zebedee, and John his brother, who also were in the boat ..... .....mending the..... nets. And straightway he called them. And they ..... left ..... .....their father Zebedee in the boat with the hired servants, and went after him.

The foregoing passages have no parallel in Luke. (Luke v. 1-11 differs so widely that it seems better to understand it to record a different and later Call). But the section in Mark is immediately followed by one that has a parallel in Luke but not in Matthew. This has been chosen for the second example, namely, the Casting Out of a Demon in the Synagogue at Capernaum, Mark i. 21-28, Luke iv. 31-37.

The passages consists respectively of 122 and 119 Greek words, and analyzed give the following results:

| Greek Words. | Mark. | Luke. |
|---|---|---|
| Exactly alike | 64 | 64 |
| Alike but in a different connection | 2 | 2 |
| The same but differently inflected | 8 | 8 |
| Partly alike | 3 | 3 |
| Quite different | 45 | 42 |
| Total | 122 | 119 |

In Mark verses 24, 25 and Luke verses 34, 35 there are no less than 22 consecutive words alike, an unusually large number. Indeed there are in the former 25 consecutive words common to both Gospels, but therefrom one word contained in Luke is omitted.

The two passages according to the English Revised Version are shown side by side as follows:

| Mark i. 21-28. | Luke iv. 31-37. |
|---|---|
| And they go...into Capernaum; ..... and ..... straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue ..... a man with an unclean spirit; ..... .....and he cried out,..... ..... saying, .... What have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And.....the unclean spirit, tearing him and crying with a loud voice, ...came out of him. ..... | And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sababth day: ..... ..... .....and they were astonished at his teaching; for his word was with ..... authority. ..... ..... And ..... in the...synagogue there was a man, which had a..... spirit of an unclean devil; and he cried out with a loud voice, .....Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil. .....had thrown him down in the midst, ..... he came out of him, having |

| | |
|---|---|
| ..... And they were all amazed, ..... .....insomuch that they questioned among themselves, saying, What is this? ..... a new teaching! ..... with authority .....he commandeth even the unclean spirits, and they obey him. And .....the report of..... him went out straightway everywhere into all.....the region of Galilee round about. | done him no hurt. And... .....amazement came upon all, and they spake together, one with another,.....saying What is this word? ..... .....for with authority and power he commandeth .....the unclean spirits, and they come out. And there went forth a rumour concerning him..... ..... into every place of the region ..... round about. |

The Revised Version is so faithful to the original—different words where possible being used to represent different Greek words of the same meaning—that the foregoing give a very fair idea of identities, similarities and variations in the pairs of reports; but, to appreciate them fully, the sections ought to be copied out from the Greek Testament in parallel columns, and the corresponding words placed in position as in these examples.

It would perhaps be hardly correct to say that the foregoing examples are typical. It may be a question whether a really typical example can be found, for each pair or set of parallels presents peculiar features of its own. The special features of the two chosen are that the identities in phraseology are unusually numerous. This may seem to make them less incompatible with the copying theory than some others that might be chosen. And yet, on examination, how unlikely it will appear that the variations, comparatively few as they are, represent alterations made in copying. What reason could there be for making alterations of such a character? That the alterations, if they be alterations, are not due to care-

lessness is proved by the exact agreement between the narratives in all details of fact. But if they were intentional, what was the motive? It cannot have been a wish either to shorten or to lengthen; for in each Gospel some words are omitted and others added. Besides, many of the variations tend neither to lengthen nor to shorten the story.

If the variations had appeared in two Gospels only, the copying theory might have seemed not impossible, the alterations being in that case due to some strange idiosyncrasy on the part of the author who copied. But it is inconceivable that two separate authors, dealing with the same subject, should both have set themselves to puzzle posterity by making in the text of the narratives they were compiling changes which cannot be described as otherwise than capricious.

It is the consideration of difficulties such as these that has driven many (Sir John Hawkins among others) to look with some favor on the Oral Theory. But then the examples quoted are among the very ones about which Sir John Hawkins says, "It seems difficult to believe they owe nothing to a written Greek source", and, "It appears very unlikely that they could have been handed on so exactly without the use of documents". (Horae Synopticae, page 51).

But now, let it be supposed that each pair of sections were severally written by two men at the same time in the company of others, all of whom were assisting in the composition of the story. Each one would try to set down the sentences one by one agreed on as most suitable to describe what was being recorded, yet feeling free to choose among the alternative wordings proposed by one and another, or even to prefer his own. Allowing for the variations afterwards caused by separate translation, would it not be reasonable to expect just such results as those which actually appear?

Quite in harmony with this supposition, but not at all with the copying theory, is the fact so often noticed that

each Gospel has its own characteristics. Some of the features peculiar to Mark are mentioned by Professor Vedder in the article quoted above; but Matthew and Luke has each its peculiarities also. The respective chararteristics of the three Gospels are very fully set out in "Horae Synopticae", and are quite sufficient to prove that there is very decided individuality in each Gospel. These marks of individuality are far too numerous to allow the possibility of copying; they manifestly belong either to the original material or are due to the several hands of separate translaters.

What has been said so far applies chiefly to the narrative parts which, however, nearly all include short utterances of Christ. These the writers would naturally try to record with the utmost possible accuracy, and accordingly it will be found, as a rule, that it is in the utterances that the closest similarity prevails. Now, if the narrative parts were written at the time and in the manner proposed above, it will be impossible to avoid the conclusion that the longer utterances—the parables and discourses—must have been taken down at the very time and as they were being spoken. It is claimed that careful comparison of these, where contained in more than one Gospel, justifies and compels this conclusion, the differences, with few exceptions, being such as would result merely from the omission by one of words and sentences secured by another, and variations causd by translation.

There is nothing improbable in the supposition that the longer addresses were taken down as they were being delivered. It is not impossible even that some of the disciples were able to write short-hand, for the art was much in use at that time. It may be in the recollection of some readers that, between forty and fifty years ago, soon after the full development of Pittman's system, there was among young men almost a mania for short-hand. It was learned by many youths who had no idea of turning it to professional account. There may have been something of the same kind in the first third of the first century—

that brilliant period produced by prolonged peace and settled government. This may seem to some far-fetched and fantastic, nor is it essential. As said earlier in this article, the secular occupations of Matthew, Peter and the sons of Zebedee would make it necessary for them to become accustomed to writing quickly. This must be obvious to every man of business who considers the real nature of their occupations. Then, there is no reason why our Lord, when reporters were taking down His utterances, may not have spoken slowly for their convenience. The number of addresses preserved in the Gospels is extremely small compared with the number He must have delivered in the course of His ministry subsequently to the choosing of the Twelve, and it is quite conceivable that, in order that some typical and very specially important deliverances of His might be preserved for all time, He may on those occasions have paused between sentences long enough for the reporters to keep pace with Him.

If the original notes contained in the Gospels were thus written contemporaneously with the events, it may be supposed that they would not be allowed to remain dormant after the Ascension and Pentecost. They would doubtless be at once made use of in the work of evangelization and the instruction of converts. They would be copied freely; they would be translated into Greek, and the copies and translations would be widely circulated. Thus would the statement of Papias be justified, that Matthew composed the *logia* in the Hebrew (that is Aramaic) language, and each one translated them as he was able. Paul and other missionaries would take such translated copies with them on their journeys, and their converts again would make copies to keep for their own use.

Meanwhile the original manuscripts would be carefully preserved by the several writers or those to whom they may have entrusted them. These documents consisting of a large number of loose sheets of papyrus, the copies

of them casually made would be unarranged and disconnected. A complete set of any one Evangelist's set of notes would be a rarity, and, even if such could be found, the sheets composing it would not be arranged in their original order. Documents such as these, though useful for purposes of preaching and giving instruction, would not by intelligent believers be regarded as satisfactory, and, before long, attempts would be made by one and another to collect them and edit them in some sort of order. This, it is maintained, is the course of what might be reasonably expected to happen, and it agrees literally with what Luke asserts did happen, (Luke i 1, 2).

At length, those who had charge of the original manuscripts would come to realize the need of a systematic and authoritative arrangement of them being prepared for publication, and then the task of careful translation and redaction of them would be undertaken, or placed in the hands of some competent person. Probably Matthew would translate and redact his own notes. Peter may have given his notes to Mark to edit under his own supervision at Babylon. The third set may have been entrusted to Luke for the same purpose at Jerusalem, at the time of Paul's imprisonment at Cæsarea. Perhaps not exactly as here described, but in some such way, it may be imagined the Gospels assumed the shapes in which they have come down to us under the names of Matthew, Mark and Luke.

In this article the Gospel of John has not been mentioned, as it raises different questions altogether. If Matthew, Mark and Luke are composed of contemporaneous notes, John must be also. But in that case the notes of which it is composed must have been written, not like the others in Aramaic, but in Greek, being records of some of our Lord's utterances in that language. For, since the appearance of Dalman's "Words of Jesus" and Deissmann's "Bible Studies", there ought to be no doubt whatever in anyone's mind that our Lord and the Apostles were accustomed to converse in both the

languages that were current in Palestine at that time. Hence followed, on the theory of contemporaneous notes, a natural division of labor. When our Lord spoke in Aramaic, three Apostles, whose work remains in Matthew, Mark and Luke, made notes in that language. When He spoke in Greek, John recorded His utterances in that tongue. To record in two languages some of the Master's words and deeds was quite in accord with the practice of ancient times, as is proved by the many bilingual and trilingual inscriptions that have of late been brought to light.

The theory that the Four Gospels are composed of notes written contemporaneously with the events demands the belief that all things in that connection happened just as they may reasonably be supposed to have happened, providing the truth be admitted of the facts recorded and taking fully into account the circumstances and customs of the time.

The question now is: Do the features of the Gospels themselves when examined in detail bear out the conclusion that they originated in this manner? In a book of which the present writer is the author (Gospel Problems and Their Solution, London, 1899), an attempt is made to prove that such is the case; and that on this view everything becomes plain and all difficulties disappear. The book has had a fairly wide circulation and the theory it contends for is steadily gaining ground in Australia, and to some extent in Great Britain also. But the subject is one that requires close and patient study. One thing can be confidently promised to anyone who will heartily undertake the task, and that is that he will find it an occupation of enthralling interest and intense delight.

# BOOK REVIEWS.

## I. OLD TESTAMENT.

**Scientific Confirmations of Old Testament History.**

By G. Frederick Wright, D. D., LL. D., F. G. S. A., Bibliotheca Sacra Co., Oberlin, Ohio 1906. Pp. 432.

The learned editor of the Bibliotheca Sacra and author of *Man and the Glacial Period* and standard works bearing on the Antiquity of Man, and the relation of Science and Religion, gives this ample and elaborate work to the public "in the hope of doing something to re-establish confidence in the historical statements of the Old Testament", and of "so unfolding the marvelous geological events of the post-Tertiary period as to incite the general reader to a close study of its significant and overwhelming facts". He believes that all students of the Bible and of the early history of mankind, as well as of geology, will find satisfaction in the light which science is here made to shed upon some of the early traditions of mankind. The volume gives us for the first time in print the Stone Lectures delivered by the author in Princeton, in 1904, but enlarged by information gathered since and put into more elaborate and suitable form for the reading public. The work is to be followed by a volume on the broader question of the Origin and Antiquity of the Human Race—upon which recent geological investigations have shed and are shedding important new light. It was the author's acknowledged ability and extensive investigations along these lines which led the trustees of Oberlin College to establish the professorship of the Harmony of Science and Revelation, and to appoint him its first incumbent. The provisions of the chair allowed him the freedom of the first half year, in order to pursue the special lines of investigation upon which he had entered; while a year and a half was granted him at one time to make a circuit of the Northern hemisphere and to visit regions in the Old World which are ordinarily inaccessible. The convictions formulated in the volume,

he tells us, have deepened as his investigations have proceeded from year to year; and this now is an effort to put the facts so clearly before the public that it shall have the same basis for judging of the conclusions he has reached, as the writer has himself attained.

Among the subjects made freshly interesting in the light of recent discoveries and researches are Israel in Egypt, the Exodus and its Attendant Miracles, the Physical Preparation for Israel in Palestine, the Destruction of Sodom and Gomorrah, Traditions and Scientific Credibility of the Deluge, Genesis and Science, etc. The Appendix contains many valuable "Notes" and an extensive bibliography of the subject; and the ample Index will serve to place the contents of the volume, subject by subject, within ready reach of the reader. The book deserves the earnest consideration of all students, as also, no doubt, what this reviewer does not pretend to be able to give it, the serious criticism of specialists who are masters in this realm of learning.

Geo. B. Eager.

**Outlines for the Study of Biblical History and Literature.**

By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty and Professor of Biblical History and Archaeology, Yale University, and Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With maps and charts. New York, Charles Scribner's Sons. 1906.

This book, as the title indicates, aims to present the Biblical history and literature together, in their close connection with each other. The history begins with the earliest Semitic history, and extends to 135 A.D. The literature is considered not only directly as such, but also as a source for the history. Hence in each period the treatment ordinarily embraces three principal divisions, sources for the history, discussion of the history, and the literature of the time. The direct consideration of these matters is brief, followed by references to available literature. The treatment is from the modern critical standpoint. In many respects the book is of great value. There is a real need, which it meets more directly than

any other work. It has evidently been prepared with much care and scholarly ability, and its general accuracy in the presentation of manifold details is to be recognized. Aside from the use for which it has been prepared, as a manual for study, it brings into convenient form much material which is made easily available for reference.

The chief question concerning the complete success of the book arises when one considers how broad was the aim of the authors. The preface states that it was intended chiefly for four classes, the college student, the graduate student specializing in Oriental history or literature, the professional student of theology, and the general student of the Bible. Further, it is intended for self-instruction, as well as for use with a teacher. The complexity of aim makes the task difficult, as the authors recognize. The feeling of the reviewer is that from the standpoint of these statements it is only partially successful. It may well be doubted whether the outlines are sufficiently "definite", to use the word of the authors, and sufficiently complete, to be of very much assistance to most students without a teacher. By this it is meant especially that the older view of a question is usually entirely ignored, and that the direct statements of the authors give no indication of differences of view among modern critical scholars at many points, as, e.g., in reference to the date of the Song of Songs, and of Job, and of the final compilation of the Books of Proverbs and Psalms. These critical differences are usually represented in the references given, but might easily be overlooked by the individual student who reads only a portion of the references. It is not meant, however, that there is any evidence of intentional unfairness in presentation, but rather of a lack of such definiteness and completeness as might have been expected, even within the limits of a handbook. Again, for many students, especially graduate students and a large number of theological students, the references to literature have too narrow a range for thorough work. The purpose to

direct the student in "the discriminating use of the best reference literature" is hardly attained. The exclusion of all German works, while deliberate, seems to the reviewer a serious limitation in usefulness. A surprisingly large number of important works in English on the subjects considered, also, receive no mention. The references are largely to histories, introductions, and other general works, while references to commentaries are few, and to special works discussing particular topics yet fewer.

At some points the general plan of arrangement is not carried out with entire success. This results especially from not distinguishing clearly between the writings as sources of history and as literature. Particularly confusing is the treatment of Gen. i-xi:26. This is considered in the same division as literature and as a source of history; while its only proper use at that point is as a source of history, its discussion as literature belonging to a point farther along in the book. The same difficulty appears with Gen. xi:27 and Ex. i-xix:2a. It seems to be a result of such treatment, also, that no connected statement of the contents of J, E, or P is given.

The maps are a valuable feature of the book. A subject index would be a desirable addition, although its place is partly supplied by the index of Biblical books and passages. GEORGE RICKER BERRY.

**Expositions of Holy Scripture.**

By Alexander Maclaren, D.D. A. C. Armstrong & Son, New York. 1907. Six volumes. Second series. Price, $7.50 net for the whole six volumes.

We now have twelve massive volumes in this superb series of Scripture exposition. They are only sold in sets of six volumes. This set includes Exodus, Leviticus, and Numbers; Deuteronomy and Joshua; Judges and Ruth; Samuel; Mark (2 vols.). The ripe, rich fruit of the prince of living preachers is here presented in most attractive form. Dr. Maclaren is wonderful for many things and not the least of his powers is the sus-

tained elevation of his thought and style. He does not drop to the trivial or the flippant. The stream flows on at full tide. Here is food for the soul, food that is wholesome and fattening. Let us hope that these volumes may have a large sale both among preachers and laymen. Every Sunday school library would be richer for the presence of the whole list of forty volumes. God gird the author with strength to complete his great task.

A. T. Robertson.

**A Critical and Exegetical Commentary on the Book of Psalms.**

By Charles Augustus Briggs, D. D., D. Litt., Professor of Theological Encyclopaedia and Symbolics, Union Theological Seminary. New York, and Emilie Grace Briggs, B. D. Vol. I. New York. Charles Scribner's Sons. 1906.

This scholarly volume by Dr. Briggs is worthy of a place in the International Critical Commentary Series to which it belongs. It contains an able Introduction to the Psalter and a critical commentary on the first fifty Psalms. The author states in the preface, "This commentary is the fruit of forty years' labor." No one who studies it with care will, for a moment, doubt that years of diligent and scholarly toil have been spent in its preparation, though he may differ widely from the author's views of historical interpretation and particular exegesis.

Again says Dr. Briggs: "The commentary will show that Roman Catholic commentators have rendered valuable service which has been too often neglected by modern Protestants, and that the older British interpreters are the real fathers of much of the material for which modern Germans usually receive credit.

"For more than thirty years I have given much attention to Hebrew poetry. For a long time I had to battle for it alone against unreasoning prejudice. I have lived to see a large proportion of American scholars adopt essentially the views which I represent."

The following quotation shows the religious views of the author at their climax of orthodoxy and spirituality:

"The Psalms are among the most wonderful products of human genius. No other writings but the gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Savior. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I can not explain either Gospels or Psalms except as books of God, as products of human religious experience, inspired and guided by the Divine Spirit."

The learning displayed is marvelous, the style lucid and vigorous, the spirit devout and critical.

As is usual with the critical school of which Dr. Briggs is a brilliant exponent, he assumes hypothetical positions with the calm assurance of those who stand on the solid rock of fact and history.

If any one will read the volume with both eyes open, and not take for granted that the author is correct in his historical disposition of the Psalms and in their minute interpretation, he may be greatly aided in the apprehension of their literary structure and beauty.

One has to be very careful lest too much dissection result in mutilation; analysis may destroy vitality. Historical dislocation may rupture the religious organism of the Psalter. It seems to me that these dangers are not avoided by the learned commentator.

In speaking of the various glosses found in the Psalter he says: "Psalms expressive of piety and protestations of integrity are modified by insertions of confessions of sin and pleas for forgiveness. Protestations of innocence are inserted in Psalms which lament the sufferings of the people of God from vindictive and cruel enemies." It seems to the reviewer that such "confessions", "pleas" and "protestations of innocense" were more likely inserted by the composer than by a subsequent compiler. This conclusion is more probably correct from every consideration, literary, historical, psychological.

Again: "Early Psalms were adapted to the supremacy of law by legal glosses, to the times of Hebrew wis-

dom by legal glosses, to the Maccabean times by lamentations for defeat, imprecations upon enemies, and other warlike expressions appropriated to the period of persecution and conflict."

It is well to note that legal ideas need not be considered glosses, but inherent in the original unless we violently wrest the law from its historical position and give it a later date than is justified by the Biblical record. Then, too, it is worse than a gratuitious assumption to consider the Maccabean times as pre-eminently suited to evoke lamentations and imprecations. They appropriately belong to periods far earlier, as is indicated by the thought, spirit and historical suggestions in the Psalms.

We are not surprised to read that by editing "many of the Psalms have lost their original literary form. They express varied states of mind, differences of experience, inconsistent situations".

This is what many of the Psalms are to those who believe in the critical editing process. In regard to the authorship of the Psalms, Dr. Briggs states that "no Psalm can be regarded as earlier than David and few belong to his time".

"In the New Testament David is used as the equivalent of the Psalter, and as such personified in the references to particular Psalms. Questions were not raised as to authorship or editorship." Again: "There were no good reasons why Jesus and his apostles should depart from these opinions, even if they did not share in them. There was no reason why Jesus, as a teacher, should have come to any other opinion on this subject than his contemporaries held. This was not a matter in which his divine knowledge would have influenced his human training. He was doubtless not informed as to matters of criticism which did not confront him in his day." Then, the opinions of Jesus even on important Biblical questions and history may be rejected at will by his modern followers. If Christ was not acquainted with the truth in the Biblical realm, it is difficult to see how any one can follow him

implicitly and rationally. He may be better informed than his contemporaries, but not better than ours, seems to be the critical conclusion. It is remarkable how widely Dr. Briggs, misrepresents the traditional school, and then evidently fancies that when he has refuted these misrepresentations he has established his own radical position. He speaks of "the still prevailing traditional opinion that David wrote all the Psalms." This is news for the traditionalists. It is amazaing that Dr. Briggs should make such a statement. They do believe that David wrote many of them, but that a larger group were written by others, according to the most reliable external and internal evidence. As opposed to the conservative school Dr. Briggs says that critical opinion shows that "David wrote few, if any, of the Psalms, the most of them being post-exilic." He ventures to criticise this position, dares to think of "pre-exilic and even Davidic Psalms". "The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century, B. C."

The periods of assignment are as follows:

1. The early Hebrew monarchy before Jehoshaphat, seven Psalms attributed to David, 7, 13, 18, 23, 24b, 60a, 110.
2. Twenty-seven to the period of the Hebrew Monarchy.
3. During the exile thirteen were composed.
4. Thirty-three were composed during the early Persian period.
5. Sixteen to the Middle Persian Period, the times of Nehemiah.
6. Eleven to the late Persian Period.
7. Early Greek Period, twelve.
8. Later Greek Period, forty-two.

9. Maccabean Period, eight.

This gives a total of 163 Psalms, because some of the Psalms are regarded as composite, and the different parts are assigned to what is regarded their appropriate historical position. It is interesting to note the use of the divine names in the Psalms. We call attention to only one of them, *Yahweh*, Jehovah.

"It is not used by P until Ex. 6:3. But J uses it from the beginning of his narrative and possibly explains it as meaning 'the everlasting God'. Gen. 21:33. It is used cautiously by E (about 163 times) but constantly by J (about 499 times), and by P after Ex. 6:3 (about 781 times). D uses it apart from his phrases about 211 times. In the prophetic histories it is used sparingly by E, but constantly by J D and R."

This is a refreshing improvement over the contention of some critics and shows the folly of adopting a mechanical scheme that will not permit a writer to use any one of the divine names at pleasure. To give R all the credit for knowing the meaning of the divine names is to fly in the face of genuine historical exegesis. The inspired writers when considered in the light of their Biblical representation were eminently competent to use Elohim, Yahweh, etc, according to the thought intended to be expressed.

Dr. Briggs' discussion of the religious contents of the Psalter is admirably presented, and his contention for its canonicity well sustained.

He gives a suggestive treatment of the history of interpretation of the Psalms from the Apostolic Fathers down to the present day.

In fact, practically every question that Biblical criticism has raised receives careful treatment from the pen of an able Hebrew scholar and diligent Bible student.

The commentary is far more in harmony with conservative views in its exegesis than one might infer from the general position taken by the author. He is incisive, suggestive and often helpful. But he too often destroys the flower by unsparing, unsympathetic and unjustifiable

vivisection and presents to his readers a withered form of the Rose of Sharon and the Lily of the Valley.

BYRON H. DEMENT.

**The Origin and Permanent Value of the Old Testament.**

By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. New York. Charles Scribner's Sons. 1906.

In this work the author's aim is to set forth in popular style, for the benefit of busy pastors, Sunday school teachers, and Christian workers in general, what he considers the origin and permanent value of the Old Testament. It is not intended as an original contribution to the critical study of the subject. Prof. Kent simply gathers up the conclusions of modern scholarship and presents them in this popular form. In general, he accepts the positions of the advanced critics with reference to the date and authorship of practically all the Old Testament books. The traditional view is set aside with remarkable ease and grace, notwithstanding the doubts which some critics modestly acknowledge with reference to many of their conclusions. The literary analysis of the Hexateuch into the J., E., D., and P. documents is followed according to the well known theories of the divisive school of critics, without any notable pause to consider any difficulties which might be encountered, for instance, in the Book of Joshua. The early narratives J. and E. are prophetic in character, and are based upon traditions mostly oral, and have been written not for any historical purpose, but for an ethical and spiritual end. Hence they are filled with allegory and parable and idealized history, and we need not ask any foolish questions as to the events and persons and dates—the sermon is the thing, get that! Not until the days of Solomon is there anything that more than approximates authentic history.

As to the other portions of the Old Testament, the author follows closely the path blazed through by this same radical school. There are more than two Isaiahs, Zechariah is not a unity. The Book of Daniel was writ-

ten about 165 B. C., the titles of the Psalms are, for the most part, based on the somewhat awkward conjectures of late compilers, and the wisdom literature as a whole is very late, "Job" probably taking its final form as late as 200 B. C.

Throughout this resumè of the radical position, the author has interwoven for the purpose of instruction or illustration, it may be supposed, a parallel account of the growth of the New Testament. It needs only to be remarked that the "parallel" is very much overworked, and it is only by the aid of a series of futile suppositions that any light whatever can be obtained upon the growth of one from the development of the other.

Nevertheless, the Old Testament has abiding value. It is full of ethical and spiritual power. The author does not feel that any of its beauty and worth has been destroyed. Ethical values are beyond the touch of the historical and literary critic. Taken as allegories and parables, the literature of Genesis sparkles with gems of lofty moral and spiritual truth. It may be admitted that full justice is done to this aspect of the book; and yet it ought to be remembered that the Old Testament would certainly lose no whit of ethical and spiritual value if it were considered according to the traditional view. I am not aware that the moral worth of the Law and the Prophets and the Writings is a modern discovery.

Evidence is not altogether lacking which leads us to conclude that the origin of the Old Testament is far different from the process outlined in this book, nor does it require us to under-estimate ethical and spiritual values.

DAVID J. EVANS.

**The Message of Hosea to God's People of the Twentieth Century.**

By B. A. Copass, San Marcos, Texas, and published by American Baptist Publication Society, Philadelphia. Pp. 64.

True to its name, this booklet teaches lessons of purely practical life. The author's aim is not at all to consider critical points nor even to deal largely with the predic-

tive element in Hosea's words. Rather, he would have us hear and heed Hosea the preacher proclaiming God's faithfulness to the unfaithful ones of His choice. How well the task is done can be best known by only those who read the work as a whole; but the thought follows this course in the main: *Chapter I* considers Hosea's environment. From many points its statements strikingly suggest conditions of the present day. *Chapter II* gives a general outline of the book, and indicates the view that Hosea's was a real marriage with an actual literal adulteress. The latter point is further developed and quite convincingly maintained in the chapter at the end of the book. *Chapters III and IV* carry the burden of the work. Their respective subjects, "God's Conception of Sin in His People" and "God's Dealings with His Erring People", emphasize the fact that the message is to those already in covenant relations with God. Thus what the message lacks in breadth it gains in intensity. Apart from those most admittedly heinous sins denounced by the prophet, there are those in the twilight and less severely condemned among God's people to-day. Chief of these popular sins are: Rejection of the Word and desecration of the worship of God; instability in righteousness; covetous idolatry; commercial dishonesty; forgetfulness of God in need and in prosperity. In regard to God's dealings with his people for sin, the prophet considers the people as being either persistently rebellious or repentant and returning to God. The former are chastised by Jehovah in their persons, possessions, posterity, and privileges of religious life. And in all these things, history repeats itself too sadly in our day. But even for those in sin Jehovah yearns as a loyal, loving husband and father, and seeks to save them by His help, while demanding due and true repentance and righteousness. Just here the author must needs note Hosea's predictions of the second David to come and God's deliverance of His own from the power of death and Sheol. *Chapter V* recounts what and why the prophet

suffered and how all this should warn and win and instruct twentieth century children of God.

The work is all in all an intensely wholesome and stimulating one. Whatever one may believe as to the critical, literary features of Hosea, the message must reach our hearts. It cannot fail to be a boon to its hearers in these and other respects: It sets forth the major importance of the minor prophets as messengers to today—a matter too often unknown even to those preaching God's Word; it urges a revival of practical preaching so surely, sorely needed in this "age of greed and graft", and points preachers to these divinely designed examples of what such preaching should be; and it thus stimulates a zeal for righteousness in our spiritual Israel, than which nothing is so needed to-day. The author has wrought well, that he will do more such work among more of the prophets, is devoutly to be wished.

LEONARD W. DOOLAN.

**The Gist of the Old Testament.**

By Frank Seay, Montgomery, Ala. Published by Publishing House, M. E. Church, South, Nashville, Tenn. Pp. 86.

One of the most hopeful features of the Sunday School revival of to-day is the increasing hunger for the whole of God's Word. Many courses and treatises, large and small, are stimulating and meeting this want. In the booklet above, the author has specially considered the needs of the Sunday Schools for the present year. He follows the usual triple division of the Old Testament books, but places them in this order: History, prophecy and poetry; and adds a fourth class of matter, which he calls philosophy, or the wisdom literature. In general, the chronological order of the topics is pursued throughout. As the work is intended for only general use, it is necessarily general in its substance and plan. But no necessity excuses errors such as these: The exaggeration of the nomadic character of Abraham's personal life (p. 28); the thought of civilization of that age as being quite barbarous (pp. 28, 34); the misstatement about "a

woman's gloating over a mother's grief" (p. 34); the reference to David as a "bandit" (p. 35); the characterization of the execution of the Canaanites as being unnecessarily cruel (p. 34); would divine future retribution be rightly regarded "cruel"? the ascription of sensuality to the Song of Songs (p. 75); the placing of Hosea before instead of after Amos (pp. 59, 60); the classing of Psalm 52 as a type of penitential psalms (p. 77). Then there are a number of minor errors, chiefly of the printer, no doubt. Among them are these: The use of "Solomon" for "David" (p. 36); the spelling "Dannite" (p. 35). Also there are more than a few marks of poor English, particularly colloquialisms, here and there in the book. Yet there are many excellencies throughout the work as a whole. The author manifests an enthusiasm in the handling of his subject which enlists interest from the first. By easy and orderly steps, the student is led on to the end, and none can follow this course without being richly instructed in all that the title implies. It is an inexpensive and convenient manual, and admirably adapted to the use for which it is designed.

LEONARD W. DOOLAN.

**Studies in Biblical Law.**

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn. Barrister-at-law. Published by David Nutt, 57-59 Long Acre, London. Pp. 128. Price, 3s., 6d.

Quoting from the preface, "this little book represents the first attempt to apply the ordinary methods of legal study to the solution of Biblical problems. It consequently contains much that is new and unexpected". These are statements of fact. The author, who is a lawyer, avoids theological or religious questions, though admitting necessary connections with such questions all along. He modestly disclaims theological learning, but boldly insists that those unlearned in law cannot possibly know Biblical laws aright. It is confidently asserted that "the historical evidence of the date of the Pentateuch has never been examined by any writer who

has been trained to weigh such evidence" (p. 22). This assertion is the premise of another, an effective thrust at certain critical views: "Probably not one of the critics would venture to dogmatize, without legal training, about the system of law at present in force in his own country in the positive manner in which they all make allegations about this difficult system of ancient law" (p. 32).

In keeping with this view, the first chapter is entitled "On the Present Condition of Biblical Studies", and occupies almost half of the whole work. But the chapter really more than keeps the promise its subject makes. In justifying his method—that is, investigating the *nature* of the covenants and codes before regarding anything else therewith—the author discusses lengthily several important themes. These are respectively the laws of loans, slavery, priestly property, dowry and the camp.

As to the laws anent slavery, jubilee and release, it is pointed out that "the critics confuse them all hopelessly" (p. 16). "In fact, this enactment is not a slavery law at all. It is a measure for the relief of the insolvent Israelites" (p. 8). Its specific reference is to *de facto,* not *de jure,* slavery—that is, to slavery assumed in payment of a debt. Hence the Pentateuch plainly differentiates between the Deuteronomic release of loans and the Levitical liberty of inhabitants in the year of release. The former referred doubtless to city conditions; while the latter aimed doubtless at alleviating rural concerns. "So far, the codes are mutually complementary, not contradictory." For relief of townsmen bondsmen, Deuteronomy provided a septennial release (15:2).

Representative radical critics argue that the Deuteronomic legislation identified the priests and Levites, and on this assumption asserts the priority of "D" to "P". *Per contra,* however, the author of these "Studies" points out that Jeremiah (1:1; 39:9) speaks of the priestly possessions in Anathoth, and since the priests and the Levites are thus distinguished the radical contention and dowry, leads to similar conclusions. Particularly "P" is self-contradictory. On such bases, the author re-

peats: "The evidence in the case of the Pentateuch has not yet been passed on by a competent judge." Similar reasoning, in regard to laws of family bondage, seduction and dowry, leads to similar conclusions. Particularly, as to camp laws, "The critical treatment appears to be wild in the extreme" (p. 41). "The crowning impossibility" of making these products of evolutionary forgery is seen in the laws themselves. Likewise, as to many more, relatively minor, Levitical and Deuteronomic statutes "the inference is irresistible that either these laws are nonsense, or the critics misunderstand the legislator". "Not to this strange school can we look for that insight into the practical working of human institutions which is the soul of all good historical work" (pp. 42, 43).

In Chapter II the author studies the "covenant ideas" of the Pentateuch. Here, again, his object is to write purely as a lawyer. Hence this statement: "In a series of sworn treaties called 'covenants' Israel literally avouches the Lord (Jehovah) to be his God, and the Lord avouches Israel to be a people holy unto Him. All this in bilateral covenant. These covenants are called by the author 'pillar' or 'witness' covenants, as the pillar or heap witnessed the covenant. The employment of writing came as a later adjunct to the old covenant formalities. On the other hand, the other class of covenants are named by the author "token" covenants. These were unilateral, that is, the duty is laid wholly upon the party bound. For example, in Noah's case, the covenant whose token was the bow, bound not Noah but God. So on thus through the later records, in Exodus, Leviticus, Isaiah and Jeremiah, these two covenant columns support Jehovah's oaths. The final "new covenant" promised in Jeremiah is to all earlier ones "as is a lady's gold bracelet to fetters of iron or brass".

"Some Proofs of Date" is the title of Chapter III. One illustration is enough for our purpose here in noting the author's work. It is that of the law about blasphemy. In Leviticus 24:10-23, Shelomith, son of an Egyptian

father and an Israelite mother, blasphemed the name of God. He was put in ward until Moses should declare God's law. Then he was put to death. It would seem that that law later fell into disuse. From these and stylistic considerations, the radical view asserts that such statutes were not only post-Mosaic but post-exilic, too. But the author's sense of legal processes feels such assumptions to be gratuitous in view of the following facts: In early societies, law was personal, not territorial. In the Mosaic economy, therefore, it had to be specially shown that the law applied to stranger as well as to Hebrew. Hence this specific statute in the case in question. Further, the thorough working of such statutes would conduce to their relative disuse and consequent passing from mind. Finally, as to style, it is neither unnatural nor unusual that laws should be couched in striking statement and peculiar style as compared with ordinary speech. These facts strongly support the conservative view as to the earlier dates.

The rest of the chapters are named respectively: "Some Interesting Parallels", "The Inter-relation of the Legal Passages", and "The Spirit of the Legislation". Space here forbids much more than mention of these themes. As to inter-relation, the legal passages are shown to build upon one another in natural relationship. Even the Pentateuch as a whole pre-supposes much well settled law, so that "it never presents us with a complete view of Israelitish law of the Mosaic age" (p. 109). As to the spirit of the legislation, the charges that the Pentateuchal laws are barbarous and unpractical are inconsiderate of the facts. That they were unworkable is disproved by the fact that they worked. That they were not brutal laws, is seen in a corrected view of exactly what they required and in a comparative view of these and ancient laws in other lands—notably, the Code of Hammurabi and corresponding Roman laws.

As a whole, these "Studies" are of unusual worth. They accomplish for certain Old Testament themes what Greenleaf, Lyttleton, and West did in New Testament

lines. Its methods are correct so far as they go; but one questions whether it is either proper or possible to dissociate distinctly religious and legal considerations—since the laws were distinctly religious in both spirit and aim. Also students of Hebrew will not approve his use of "Lord" for all transliterations of the Tetragrammaton. But no one will doubt that the author has attempted a most important task and has succeeded well. He has done much to clear the atmosphere where there was overmuch fog. The work deserves to be well known among all students of the older part of God's Word.

LEONARD W. DOOLAN.

**Strack und Zöckler Kurzgefasster Kommentar zu den Heiligen Schriften.** C. H. Beck'sche Verlagsbuchhandlung, München.

1. **Die Genesis** übersetzt und ausgelegt von D. Dr. Hermann L. Strack, a.o., Professor der Theologie zu Berlin, zweite neu durchgearbeitete Auflage München. 1905. M. 4.50. S. 180.

2. **Der Prophet Jeremia** ausgelegt von D. C. von Orelli ord. Professor der Theologie zu Basel. Dritte neu durchgearbeitete Auflage. München. 1905. M. 4.50. S. 215.

The excellencies of this series of commentaries, which has now been before the public for twelve or fifteen years, are well known to biblical scholars. Their brevity, scholarship and conservative standpoint have recommended them to the public and occasioned the translation of at least some of them into English. The general standpoint is indicated by a quotation from the preface to Strack's Genesis: "The work . . . . has at bottom the conviction that scientific work and firm faith in the God of miracles and prophecy, in the God who was revealed in the history of redemption, especially in Jesus Christ the crucified and risen, are not incompatible but harmonious" (p. 6). During the last ten years substantial progress has been made in Old Testament studies, making a new edition of this excellent work desirable and welcome. The old standpoint is maintained while all the results of recent investigation, which can be regarded as assured, are made use of. Strack goes a little further in separating the sources of Genesis than

in the first edition, but stands by "the conviction that many of the conclusions which the critics draw from the results of analytical work are false." Neither Strack nor Orelli has greatly enlarged his work. The new has been incorporated by further condensing the old material. W. J. McGlothlin.

## II. NEW TESTAMENT.

**Between the Testaments, or Interbiblical History.**
By David Gregg, D.D., LL.D. Funk & Wagnalls, New York. 1907. Pages, 124.

Dr. Gregg is now President of the Western Theological Seminary. He has given us a helpful little book, though not one of great originality. He does not tell the story of the Interbiblical times, but makes a free and popular discussion. This is done with clearness and vigor. The average man knows little about this period of Jewish history in spite of the numerous handbooks on the subject. A. T. Robertson.

**The Fifth Gospel.** The Pauline Interpretation of Christ.

By the author of the Faith of a Christian. Macmillan & Co., London and New York. 1907. Pages, 223.

I wish I knew the author of this able and delightful volume. One who reads many theological books that are not always winning nor useful, rejoices in this sane and penetrating treatment of a most vital theme. It is not possible to overestimate the value of Paul to Christianity from both the apologetic and the expository standpoint. If we see Jesus largely through Paul's eyes, the answer is that his were wonderfully competent eyes for that very purpose. The writer of this book is thoroughly alive to all the modern problems involved in his theme and meets them squarely with conspicuous ability. He has a wonderful power of expression and his ringing sentences set forth the heart of the question with rare skill. Take this, for instance: "Was it Saul who imagined he saw Jesus, or

was it Jesus who manifested Himself to Saul?'' ''Were there two present, Saul and Jesus, or only one, Saul?'' You feel like marking paragraph after paragraph. The book is written with nervous energy and tremendous nerve. He grips the verities of Christianity with a master's hand. A. T. Robertson.

**Der Brief des Apostels**

Erklärt von Lic. Haus Lietzmann, Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Pr. M. 1.50. S. 80.

This is the first ''Lieferung'' of Band III. of the Handbuch zum Neuen Testament which is to have five volumes. Volume I. will treat the grammar and literary surroundings, Volume II., the Gospels, Volume III, the Pauline Epistles, Volume IV., the rest of the New Testament, Volume V., New Testament Introduction and practical questions. It is a very engaging series and competent scholars are engaged for the task. A German translation of the Epistle is here given with brief and pungent comments. The comments, however, are based on the Greek text. They exhibit a scholarly equipment, though one is surprised (S. 25), to see Lietzmann prefer the text ἔχομεν to ἔχωμεν. It is beautifully printed and the whole series will be one of the handiest to be had.

A. T. Robertson.

**Shaw, The Pauline Epistles.** Introductory and Expository Studies. Second Edition.

Edinburgh, T. & T. Clark. New York, Chas. Scribner's Sons. Pages, 508.

This is not an entirely new book, but it so exactly meets the needs of many students that it deserves notice. In the several years that it has been before the public, it has not been superseded, though other good discussions of Paul's Epistles have appeared. Dr. Shaw has a combination of real scholarship that is alert and sane with the gift of a clear and winning style. He goes right at the thing and says it. The problems are fairly faced and the student is put in touch with the results of the best

criticism. The interpretation is eminently practical and helpful. Dr. Shaw accepts all of Paul's Epistles as genuine. He has the historical sense and knows how to make the past live again. This volume is a fine specimen of the best Scotch exposition and there is no better than the best. It is a book to have in addition to the various commentaries. It gives one a comprehensive view of Paul's writings. A. T. Robertson.

**The Apostolic Age in the Light of Modern Criticism.**

By James Hardy Ropes, Bussey Professor of N. T. Criticism and Interpretation in Harvard University. New York, Charles Scribner's Sons. 1906. Price, $1.50 net.

This volume contains the Lowell Lectures for 1904. They were designed for a popular audience and are written with freedom from technicalities, but at the same time, they exhibit real scholarship at every turn. It is on the whole a very suggestive and helpful treatise. The author rejects II. Peter and the Pastoral Epistles and finds Luke in the Acts only a tolerably "fair" historian. On most points, while at times timid and cautious, Dr. Ropes takes a moderately sane and conservative view. He understands Paul better than he does any other New Testament writer and is willing for Paul to set forth his view of Christ without too much trimming down. The book assumes, of course, a working knowledge of the Apostolic times and does not attempt to relate the story. It is, on the whole, a fruitful study that will be useful.

A. T. Robertson.

**Wahrheit und Dichtung im Leben Jesu.** (Truth and Fiction in the Life of Jesus.)

By P. Mehlhorn. B. G. Teubner. Pages, 132. Price, (bd) 1.25M.

This little book is No. 137 of a generally interesting and trustworthy series of "Primers", entitled "Aus Natur und Geisteswelt", and intended to cover all departments of knowledge in a manner at once scientific and popular. The author while holding positively (against Kalthoff) that Jesus really lived, yet formally

takes for his guiding principles that nothing is to be accepted, first, which is out of harmony with what happens in our own experience, and, second, which did not fit with the circumstances in which Jesus lived. For present purposes it is probably sufficient to indicate in a word his conclusion, namely, that not only the miraculous birth of Jesus and his resurrection, but all miracles and the most of the rest of the life-story of Jesus as it has been told from the beginning, is simply "fiction".

DAVID FOSTER ESTES.

**Die Vier Evangelien. Vorträge.**

By Professor D. Dr. Haussleiter. C. H. Beck'sche Verlagsbuchhandlung, Oskar Beck, München, Germany. 1906. M. 1.20.

This is a conservative presentation of the known facts concerning the four Evangelists. He puts the Synoptic Gospels before 70 A. D. (S. 69) and argues that only a hearer could have written the Sermon on the Mount (S. 21). He accepts the genuineness of the Gospel of John. This book is one of a number of excellent books that state the conservative view of the New Testament which are published by this firm. The author rings out for the early date of the Gospels and the correctness of the picture of Jesus presented by them. The author has a reason for the faith that is in him and writes with warmth as well as with critical acumen. It is refreshing to turn from Wrede and Bousset to a man like Haussleiter.

A. T. ROBERTSON.

**The Teaching of Jesus Concerning the Christian Life.**

By Gerard B. F. Hallock, D.D. The American Tract Society, New York. 1906. Pages, 193. Price, 75 cents.

Dr. Hallock is a preacher of great ability and he has a subject that suits him. He handles the important theme with skill and earnestness. His style is simple, clear, earnest. It is a book that will help any one to a consecrated life. The subjects of the chapters are, Its Supreme Importance, Its Beginning, Its Evidences, Its Conflicts, Its Maintenance, Its Joyful Experiences, Its

Sufferings and Trials, Its Obligation of Service, Its Rewards. This is certainly a good bill of fare and, what is more, he tells us what the Master has to say on these matters. This is the seventh volume in the series.

A. T. Robertson.

**Jesus von Nazareth in seiner geschichtlichen Lebensentwicklung dargestellt von Wilhelm Hess.**

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Ps. M. 2. Geb. M. 2.50. S. 115.

This is really volume two of Prof. Hess' Jesus von Nazareth. After the treatment of the critical material in the other volume he here sets forth the historical development of the life of Jesus. The same critical attitude is maintained in this volume also, the presentation of the results of modern criticism with the minimum of the supernatural element. The career of Jesus is gone over again with practically the same general outline, but with another method, that of historical unfolding rather than critical discussion. This treatment is more positive and constructive and gives in brief compass the author's ideas of the life of Jesus. They are both free from needless technicalities though scholarly in the real sense.

A. T. Robertson.

**Jesus von Nazareth im Wortlante eines kritisch bearbeiteten Einheitsevangeliums dargestellt von Wilhelm Hess.**

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. M. 1. Geb. M. 1.50. S. 77.

This volume would be called conservative in Germany where one is treated to the latest speculations of Wrede, Wernle, Weinel and Bousset. The author endeavors to put in popular form the results of modern criticism of the Gospels as sources of the life of Jesus. There is, in fact, a harmony also in condensed outline according to what criticism leaves us. The birth narratives are passed by without comment and the narrative begins with the Galilean ministry. So likewise the resurrection portions of

the Gospels are eliminated. However the author uses Paul's account in 1 Cor. and Gal. of the resurrection of Jesus, but only as the belief of the apostle, not as an actual fact. The Gospel of John is not used at all. The miraculous element is whittled down to the narrowest limits. This in brief is the result as set forth with much critical acumen and clearness of Hess. It is a story far less rich in subject matter than the traditional narrative. But in this critical residum one sees the essential features of the old. Really consistent logic that would take away so much would cut this off also, for the supernatural Christ is still before us. Schmiedel is logical with his anti-supernaturalistic hypothesis when he rejects all but nine words of Jesus. But logic is not always fact nor truth. The value of this book lies chiefly in the specimen one gets of the fairly conservative German criticism, not in the conclusiveness of the arguments.

A. T. Robertson.

**The Child of Nazareth.**

By Benjamin Waugh. Sir Isaac Pitman and Sons, 1 Amen Corner, London, England. 1906. Pages, 333. Price, 5 shillings net.

This is a remarkable book. We have a number of volumes on the Childhood of Jesus, some of which are not only fanciful, but positively hurtful. In this volume Mr. Waugh shows adequate knowledge of the times, the customs, the land. He has, besides a vivid and sympathetic imagination, one under good control. Sometimes he overstrains a point or builds much on very little, but on the whole, one is struck with the justness or at least the possibility of the correctness of his remarks. The book will do much to enable one to realize the probable facts in the childhood of Jesus as he looked out upon the wonderful world around him and gradually entered into its throbbing life. I think the author is decidedly in error in attributing to Jesus as a child disgust and horror at the whole system of Old Testament sacrifices. In several other cases he has read modern motives back into the mind of Jesus, but, taken as a whole, the book is a distinct success.

A. T. Robertson.

**Sayings of Our Savior.** Selected from the Four Gospels.

Henry Altemus Co., Philadelphia. 1907. Price, 50 cents.

This little volume belongs to the Waistcoat Pocket Classics. They do not give all the words of Jesus, but only a few of the most momentous. The little book is bound in limp lambskin and is a handy gift book.

A. T. Robertson.

**The Sweet Story of Old.**

By Mrs. L. Haskell. With an Introduction by the Ven. Archdeacon Farrar. Thirty-three illustrations. Henry Altemus Company, Philadelphia. Pages, 123.

This book is a reprint of a very excellent Life of Christ for small children. The colored pictures are attractive and the narrative is told with simplicity and directness, a thing not always true of such books.

A. T. Robertson.

## III. MISSIONS.

**The Church of Christ in Japan.** A Course of Lectures.

By William M. Imbrie, D.D. The Westminster Press, Philadelphia. Pages, 122. Price, 75 cents net.

There are four of the lectures, giving a full outline of the rise and position of "The Church of Christ in Japan" and constituting an interesting study in organic union of denominations. The present case of union does not constitute an example of the rise of a native church from the demand for freedom on the part of native converts nor yet of union by reversion to the New Testament type. These are the two principles that must be most effective in bringing about any desirable or permanent union of the sects of Christendom. The first of these plays a part, but not the chief part, in the rise of this united "church". Union will not come by leaders saying, "Go to, let us unite our churches and form one Church of Christ". Dr. Imbrie has given us an interesting and suggestive study. It contains much of general interest affecting Japan and Japanese missions. There are some wise words about

methods of work in Japan, especially in the discount he puts upon the spectacular meetings of lecturers who spend a few weeks in the country and speak only through interpreters. The study of the meaning of the years of reaction in the progress of Christianity in Japan is full of wisdom. So far as the lectures are intended to recommend the method of union illustrated in "The Church of Christ in Japan" they will probably fail, for they expose a method that is fundamentally impracticable.

W. O. Carver.

**Knights Who Fought the Dragon.**

By Edwin Leslie. Philadelphia, The Sunday School Times Company. Pages, 297. Price, $1.00.

We have in this book a remarkably vivid presentation of Chinese life and characteristics, a discriminating account of some of the chief causes of the Boxer Movement, a heart-stirring account of the sufferings and heroism of the missionaries in the days of that baptism of fire and blood, a suggestive study of the ways of love and married life, and a most human and engaging novel. If the reader wonders how so much can be put into one small volume, the reviewer can only share his feeling and invite him to put this statement to the proof. There are some artistic defects in the movement of the drama, but the whole work is drawn with a strong hand. The author has the strong points of a Ralph Connor, though somewhat lacking in his finish. It is hard to conceive of a more true and realistic picture of missionary work in China in its more heroic aspects. W. O. Carver.

**Odds and Ends from Pagoda Land.**

By William C. Griggs, M.D. Author of Shan Folk-lore Stories from the Hill and Water Country. Philadelphia, American Baptist Publication Society. 1906. Pages, 274. Six illustrations.

This book is peculiarly interesting and informing, just because, without any effort to be learned it tells in a matter-of-fact way of the every-day life and habits of the peo-

ple of Burma. It is so transparently true to the actual conditions and deals so simply with so much that a more learned work would omit, that it is really full of the very best of learning. It is such a book as a child would delight in and a man find more interesting than the child does. There are some marks of carelessness in the preparation, but these go to help the impression of the remarkably busy and competent medical missionary.

The book ought to prove a sort of campaign document for the work of Foreign Missions. The great need stares one in the face on every page, and the worth of the work is equally evident. All this with the most natural of straightforward tales. W. O. Carver.

**The Mohammedan World To-day.** Being Papers Read at the First Missionary Conference on Behalf of the Mohammedan World, held at Cairo, April 4-9, 1906.

Edited by S. M. Zwemer, F. R. G. S., E. M. Wherry, D.D., James L. Barton. Fleming H. Revell Co., N. Y. Pages, 302.

Until recently the Mohammedan world was generally regarded as an almost hopeless field for missionary endeavor. But there are evidences of a reviving faith in the power of the Gospel among the Mohammedans, among them this Conference at Cairo last spring. The book consists of nineteen brief papers, most of which were read at the Cairo Conference, and which give a brief view of Islam and missionary work among its devotees in all quarters of the Mohammedan world. The point of view is, of course, that of the missionary who is seeking to convert the Mohammedan, and yet the outlook is broad and sympathetic. One at this distance can not, of course, judge of the accuracy of the representations, but they make the impression of fairness and justness. On the whole, the tone is distinctly hopeful. The door is open for missionary work among all Moslems under non-Moslem governments, and this means more than half the whole number; in some quarters there have been many converts who have shown high character; the Scriptures are widely read among the Mohammedans in

some lands and the desire for an education is breaking up their conservatism and leading some of them to seek an education even in Christian schools. In summing up Mr. Zwemer says: "The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His church at the beginning of the twentieth century is the evangelization of the Mohammedan world." The book is provided with valuable maps, charts and statistical tables. On the whole, it presents an excellent, compact survey of the present condition and needs of the Mohammedan world.

W. J. McGlothlin.

**Japan.**

By David Murray, Ph.D., LL.D., Superintendent of Education in the Empire of Japan, and Adviser to the Imperial Minister of Education, from 1873 to 1879. Revised Edition, Comprising the History to the Close of 1905, with the Provisions of the Treaty of Portsmouth between Russia and Japan, and Supplementary Chapters by Baron Kentaro Naneko, LL.D. New York, G. P. Putnam's Sons. London, T. Fisher Unwin. 1906. XII + 551. Illustrations and maps. Price, $1.50.

A new volume for Japan in "The Story of the Nations" series for Japan was a necessity, and nothing better could be done, perhaps, than to give us a new edition of this work by Dr. Murray, whose training and facilities made him especially well fitted for the work.

The new edition is brought down to the latest times with ability and skill, and with a deep sympathy for the Japanese spirit. While written from the standpoint of the Japanese the accounts of the recent war with Russia are made up of, and from, the official documents.

W. O. Carver.

## IV. PRACTICAL AND DEVOTIONAL.

**The Ancestry of Our English Bible.**

By Ira Maurice Price, Ph.D., University of Chicago. The Sunday School Times Company, Philadelphia. 1907. Pages, 330.

In this admirable book Prof. Price has done the public a real service. In these twenty-five chapters he presents in concise and popular form a description of the prin-

cipal versions and texts of the Bible from the earliest known translations and manuscripts down to modern times. Now and then so much of the history of a version or manuscript is given as is necessary to let us see the historical background, whenever this is required to bring out more sharply the distinguishing characteristics of the document. Of some of the great manuscripts, such as the Sinaitic, the essential facts regarding its discovery are given, "that we may the better know the cost of some of our most valued treasures." The book abounds, too, in excellent illustrations, designed to set vividly before the eyes of the reader *fac simile* specimens of some of the earliest and most important texts and versions now to be seen only in the great libraries of the world, or in some rare private collections. Though, in giving the ancestry of our English Bible, Prof. Price goes back to the beginning and deals with the Hebrew, the Samaritan, the Greek, the Latin, the Syriac Bibles, as well as with the Targums, Eastern Versions, Apocrypha, etc., he devotes special attention to the early versions of the English Bible, rightly believing that the Bible work here is really understood only if we appreciate the historical condition of those days. The Bibliography gives a selection of the literature of the subject most likely to prove helpful in further investigation of the theme of each chapter. A Chronological Table presents such dates as are essential in the best scheme for fastening outline facts regarding Bible translations and texts upon the mind, and some suggestive diagrams are given, illustrative of the relations of the versions and transcripts so as to present readily to the eye the potent facts in the case that should be remembered. The publishers have spared no pains in making the volume attractive in form and makeup. As compared with other kindred books for popular use known to the reviewer, it is the completest and best and may be heartily recommended for private use, as well as class use, in the Sacred Literature Course, or in our theological seminaries. In the preface and dedication the author lets us into a pathetic bit of history connected with

the delayed publication of the matter in book form. The questions dealt with were first discussed in a popular vein in a series of articles in The Sunday School Times in 1904, and their publication was announced to take place at once. But long, distressing and fatal illness in the family of the writer, and the decision to expand the material to more than twice its original size, compelled postponement of publication. Now the volume appears lovingly dedicated "To the Memory of Jennie Rhoads Price, inspiring, devoted wife and mother, during whose last year of patient and pathetic suffering these pages were penned". GEO. B. EAGER.

**Practical Ideals in Evangelism.**

By Charles Herbert Rust. Philadelphia, The Griffith & Rowland Press. 1906. Pages, 348. Price, 75 cents.

This is a book that is an outgrowth and exponent of the "New Evangelism". Since the appearance of "The Evangelistic Note", by W. J. Dawson, we have had quite a crop of them. Taken with other things already noted in these columns, such works, and the reception given them by the public, are signs of what Dr. George E. Horr, of Newton Theological Institution, has called "a distinct reaction in favor of a more generous recognition of the place of the evangelist in the economy of the Kingdom."

A few years ago the reigning type of evangelist was distinctly out of favor, and as the same authority says, we were inclined to "judge the whole tree by the gnarled and worm-eaten specimens". Now, the conviction grows, not only that one of the most fatal errors that has wrought ruin to the churches has been the tacit admission that the work of the minister is a thing separate from the work of the evangelist, as Dr. Dawson insisted; but that there is, after all, as this author puts it, "a large place in the world for the God-ordained, well-balanced, spiritually-minded, sympathetic, cultured Gospel evangelist". No matter what one's view of the function of the "evangelist" of the New Testament times, or what one's theory of what ought to be now, may be, one thing

has grown clear as the outcome of experience, that a church under the best pastoral leadership may sometimes reach a situation in which a new voice, a new personality and an appeal from a new point of view, may do for it what the tossing of a lighted match into the grate does for the smoking and smoldering fire.

The author has had years of varied and blessed experience as an evangelist. He "humbly submits" to us here "what the Word, the Spirit and experience have been quietly but surely teaching him concerning evangelism". He writes in recognition and appreciation of a number of "valuable contributions" to the subject, but under the conviction that there is "something lacking", namely, practical suggestions as to how to make evangelism at once effective and sane. He writes with the avowed hope of helping to inspire, not ministers only, but all who read, to have some part in the gracious work of winning souls by a continuous, convincing and effective Gospel evangelism. He deals with the subject in its various forms and phases in a sane, lucid, straightforward way, but always earnestly and with a view to practical helpfulness. He deals generously with his fellow-evangelists of today, and leaves the reader deeply impressd with the need, urgency and "eternal fitness" of this form of effort at soul-winnig. Among other topics he discusses luminously and inspiringly "The Ideal Evangelist", "The Ideal Message", "The Ideal Method", "The Ideal After-Meeting", and one of his freshest and best chapters is devoted to "Evangelism with the Young People".

It is significant that the author takes up the report that little is done in our theological seminaries to fit men to be evangelists, or evangelistic pastors. He thinks, however, that many of our seminary teachers are coming to believe that something more than simply teaching the student how a sermon ought to be built and delivered must be accomplished, and that they are being forced to give time and attention to helping to fit men to preach and work so that constant conversions will characterize

their ministry. He cites the calling of Dr. Cornelius Woelfkin, an experienced and successful evangelist, to the chair of Homiletics in Rochester Theological Seminary, and points to "the efficient evangelistic preachers whom some seminaries send out", as "proof positive" that this is being done to some extent; but he adds, "there is room for more of this important training." (Compare pp. 50 and 100.)

He advises that every evangelist take a two years' course in business training, claiming that "this is needed in the mental development of the man who would lead men to Christ". He quotes with hearty approval what Dr. J. M. English, of Newton Centre, is accustomed to say to his classes: "I suppose when you boys leave the Seminary that you will settle down as pastors of some little churches at once, perfectly satisfied that you are fully prepared to preach the Gospel; but I advise each of you to spend two years as a traveling man on the road getting into touch with men." Certainly the thing aimed at is supremely important and desirable, for evangelist or pastor, whether gotten by the method proposed or by some other. The book will prove inspirational and helpful, we are sure, to all who would become successful soul-winners. It may well be put alongside of Dr. Mabie's volumes on this subject.

Geo. B. Eager.

**The Price of Winning Souls.**

By Charles L. Goodell, D.D. Fleming H. Revell Co., N. Y., etc. 1907. Pages, 32. Price, 10 cents net.

An address delivered before the Conference of Christian Workers at East Northfield, Mass., Aug. 11, 1906, by the pastor of Calvary Methodist Episcopal Church, New York City, dealing with the human side of the work of soul-winning. A shining merit of the modest booklet is that it is the outgrowth and interpretation of the multiform experience of a most successful pastor-evangelist. It is at once Scriptural, frank, informing and inspirational. It has already received, as it deserves, cordial

recognition; evangelistic committees of several denominations, as well as individual ministers and evangelists, are urging and aiding in its circulation. It is a modest but worthy and timely contribution to the growing literature of a great and increasingly interesting subject.

GEO. B. EAGER.

**The Lord's Supper.**

By B. R. Womack. (Tract). Pp. 48. 25 cents each or 20 cents each per dozen, obtainable from the author, Blackwell, Oklahoma.

Dr. Womack disclaims, in his preface, any intention of being strikingly new or original, but desires to set forth in a clear and easily apprehended form, the views commonly held by Baptists upon the meaning and participation of the Lord's Supper. The argument is presented with great brevity, but with excellent analysis and clearness. Those who wish to see the Baptist contention put in a vigorous and yet intelligible form will find this tract very much to their liking. Some minor points might be open to difference of opinion and statement, but, on the whole, the argument is satisfactory and complete.

E. C. DARGAN.

**The Business Aspect of Christian Stewardship.**

By L. B. Hartman, A.M., D.D. American Baptist Publication Society, Philadelphia. 1907. Paper. Pages, 89.

The first of the four chapters of this timely booklet deals sensibly and vigorously with the Social, Commercial, Economic, and Moral values of the church; the second with the legitimate Costs and Sacrifices of Religion; the third with the Tithe System, giving its history and endeavoring to show that it is in force today as "Privilege" and "Obligation", and the fourth with the Reasonableness of God's Method of Benevolence, of requiring men to give for the support and furtherance of His cause in the world. In the chapter on "Tithes" the author writes strikingly and with quite an array of learning, but with over-confidence, at points, and, it would seem, some lack of appreciation of certain Christian teachings

as contrasted with pre-Christian teachings. The doctrine of tithes—giving one-tenth of all our income to sustain his cause—"was *evidently* God's original plan", he says; "His law from the beginning, which has never been abrogated". "It was *evidently* coeval with the origin of sacrifices and held a place in the earliest forms of worship." Notwithstanding, he affirms this as so *evident*, he goes about to establish it by some very doubtful reasoning. "In the beginning God set apart two things for Himself alone, the 'day of rest' and the 'tithe'. The tenth portion of a man's income belongs to the Lord and not to himself (Lev. 27:30)." "Is the Lord's Day less binding because it once passed through the old dispensation?" (pp. 48-58.) From this and more of such reasoning he concludes that the Tithing system "represents the mind of God" and "still holds its original rank among the highest privileges in the field of Christian responsibilities and obligations". He attempts then to "trace its operations after it was merged into the church at Sinai", and after it "emerged out of the old dispensation" and became a part of the new, "to resume its original place in the sphere of worship" (p. 55). To say nothing of the questionable phraseology used when he speaks of "the church at Sinai", and of "the Lord's Day" as having "once passed through the old dispensation", how does the author's view comport with Pauline teaching, the higher Christian teaching? Is the one-seventh of time and the one-tenth of the income still to be considered as "alone" belonging to God? Has any man a right to do as he will with the rest of his time and income? Do not we ourselves, with all that we are and have of time and strength and money, belong to God? What about the Christian doctrine of stewardship? Admitting that the Sabbath system and the Tithe system were enjoined of God, and well suited to the race in its childhood and youth, to an age that did not know God in Christ, are we Christians, looking at the matter from the lofty Pauline point of view, to think of them with all their

limitations as still "binding" upon us? Certainly there is no evidence that either system was reënacted as laws of conduct and worship either by Christ or his apostles. What "the fathers" taught and did, and what "the councils" enacted, is another question. But let it be said that even if we admit that these are flies in the ointment, the ointment in the cask is, in the main, of excellent quality and fragrance. The book deserves and will richly repay careful reading by pastors and business men.

GEO. B. EAGER.

**In the Light of the King's Countenance.**

By A. M. Dupree. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 362.

This is the "third impression" of this manual of devotion. The first was in 1902. It is sent forth by the author with the prayer "that the 'Living God who is the Savior of all men, but *especially* of those that believe', may cause it to be instrumental in bringing many of His children into the fuller light of His countenance—into the profounder rest and might of his unchangeable love". It is "dedicated to the 'master love' of one life, Dr. Ida C. Richardson:

> Very beautiful hath been thy life to me, Love,
> Guileless and sweet!
> Child-heart in woman—soul rounded—complete."

It contains some original verses and paragraphs by the author, but is chiefly a compilation, showing a wide range of selections of Scripture, prose excerpts and bits of poetry, arranged according to the days and months of the year, for daily devotional use. The selections are quite choice in the main and very varied. It closes, singular to say, with "a prayer for a departed friend", in which occur these words: "Pardon, O gracious Lord and Father, whatever is amiss in this, my prayer, and let thy will be done.". The book is beautifully printed and bound. F. B. Meyer's name is given once with an "s"—Myers.

GEO. B. EAGER.

**The Pilgrim's Hospice.** A Little Book on the Holy Communion.

By the Rev. David Smith, M.A., Author of The Days of His Flesh. Hodder and Stoughton,, Warwick Square, London, England. 1906. Pages, 120.

Here is a devotional book on the Lord's Supper. There is no controversy in it and no discussion of critical theories. It is the custom in Scotland in connection with the celebration of the Supper to have a devotional discourse. There is the same freshness of manner in this volume that is found in "The Days of His Flesh", only here Mr. Smith has more freedom and strikes a more elevated key of spirituality. The ten chapters are full of food for the soul. Mr. Smith's book has a lesson for American Baptists. We need to get out of the Lord's Supper what Christ has for us in the ordinance more than mere controversy.

A. T. Robertson.

**The Gate of Death**—A Diary.

G. P. Putnam's Sons, New York and London. Pages, 267. 1906.

With death as affecting others and ourselves indirectly we are all more familiar than we care to be, but to each individual his own comes as an absolute novelty. As a rule, we can but wonder just how it will seem. And our wonder gets but little satisfaction, for, unfortunately those competent to speak from experience are not here to tell us. Our best helpers are the few, among whom the anonymous author of this book has a place. "Twice," he says, "I have stepped to the very gate of death, waiting for it to open to me; then twice I have turned my back upon it, and walked slowly back to life. Each time the experience was so different, and all so utterly unlike anything I had ever dreamed or imagined." Fortunately the author is a man of liberal culture, with a philosophical and religious turn of mind and he wields a facile pen. For its style alone the book is well worth reading. It has the easy swing and grace of W. J. Dawson. The first third of the book is positively fascinating, as it details his feelings in prospect of death and gives the estimate of life-values as they formed themselves in his mind at

that crisis, one could hardly expect that high level of interest to be maintained through the last two hundred pages. But the condensed reflections in chaste, religious English on such themes as God, Christ, the soul, the indestructibility of life, life as a probation, atonement, love and truth, faith and knowledge, character and conviction, immortality, etc., make highly interesting and suggestive reading. The best feature of these reflections is the emphasis put on some of the central religious verities, as, the Person of Christ, and the value of a childlike trust in God, as against the superficialities of mere ecclesiasticism; the weakest feature is the hesitancy and uncertainty about personal immortality. The writer does not surely realize the historicity and meaning of the resurrection of Christ. That fact meant certainty and exaltation to apostles. It should mean no less to us.

J. H. Farmer.

**Baylor Bible School Lectures.**

By Chas. B. Williams, A.B., B.D.

This pamphlet of 60 pages contains four lectures delivered at the Baylor Mid-Winter School last January. The topics are, "The Holy Spirit as Related to the Word"; "The Holy Spirit as Related to the Worker"; "Jesus' Method of Interpreting Parables", and "Parables Concerning Money".

The lectures are popular, clear, judicious. For Sunday school teachers and other Christian workers who desire fitness for service these would be helpful as sensible discussions in small compass of important practical themes.

J. H. Farmer.

**Quiet Talks About Jesus.**

By S. D. Gordon, Author of "Quiet Talks on Power", "Quiet Talks on Prayer". New York, A. C. Armstrong & Son. 1906. Pages, 290. Price, 75 cents net.

Mr. Gordon has done great good with his studies of Power and Prayer. The new set of studies covering the Purpose, Person and Great Experiences of Jesus, is a

work of genuine originality and profound insight. Its style is striking and in the highest degree, effective. The "Study Notes" at the end will prove a help in the personal use of the book, but more especially for class study for which the work should be very much in demand. The book assumes a knowledge of the Gospel story. It seeks to interpret the Christ in his essential character and mission. W. O. CARVER.

**Song Evangel**: The Favorite Old and New Revival Melodies, for Evangelistic and Other Religious Services.

By W. H. Doane, Mus. Doc. Published by W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

This is an admirable collection of 192 of the best favorite new and old melodies. Dr. Doane's well known gifts as a master of music will at once commend the book to every one. We note that as the title indicates, the book has many of the very best of the old songs along with a large number of new ones. Among the old ones which will appeal to most readers are the following: "Sweet Peace, the Gift of God's Love", "My Jesus I Love Thee", "Rock of Ages", "Just as I Am Without One Plea", "There Will Be No Dark Valley", and many others. We do not hesitate to commend this collection of songs most heartily to all who desire inspiring and edifying music for revival and other purposes. The book ought to have a wide sale. E. Y. MULLINS.

**The Steps of Life.** Further Essays on Happiness.

By Carl Hilty. The Macmillan Co. 1907. Price, $1.25 net.

**The Way to Happiness.**

By Thos. R. Slicer. The Macmillan Co. 1907.

Many books of this type are useless or worse than useless. They are sentimental, lack vitality and touch with reality. They often cultivate a pale, sickly type of life that can scarcely be called Christian though it assumes to be the highest type. It is not so with the two books above mentioned. They tingle with vitality, they keep

in touch with things as they are, they are replete with learning. Hilty's book, especially, is the product of deep experience, profound religious faith and long reflection. It comes from the German atmosphere and reflects the need and difficulties of German Christians where unbelief is rife and religious despair is often present. This may make the book a trifle foreign to some readers, but it will be all the more helpful for all who have thoughtfully faced the difficulties and sorrows of life as it is. The other book is not so profound, but is thoroughly healthful and uplifting in tone.

W. J. McGlothlin.

## V. MISCELLANEOUS.

**The Promotion.**

By John Marvin Dean. American Baptist Publication Society. 1906.

"The Promotion" sketches the career of a talented young man of wealth and refinement through the wars of our country in Cuba and the Philippines. The book gives us a living impression of the Cubans and Philippinos, but most interesting of all is the dealing of the brilliant young officer with the natives. The history of his own conversion, his repeated promotion in the army, his heroic sacrifice in becoming a missionary, and his final promotion to the realms of bliss after a few brief, but effective months of service, make interesting reading. The aim of the author, who is a minister, is to give dignity and pre-eminence to the mission work in foreign fields and to portray the greatness and essential heroism of missions. The style is clear and attractive.

B. H. DeMent.

**The Self Effacement of Malachi Joseph.**

By Everett T. Tomlinson. The Griffith & Rowland Press, Philadelphia. 1906.

Malachi Joseph Pitt was a young minister of brilliant prospects, whose graduating essay on "The Self Effacement of a Minister", won loud applause and much com-

mendation. Yet he himself was wisely unacquainted with the lowly principles of self-sacrifice and self- renunciation which he so freely proclaimed. His conversion to his own doctrines was very naturally produced by the trying discipline of his first charge—a dead mission church in an unknown country district.

The story ends happily and furnishes many wholesome lessons, though lacking in a well defined plot and development. B. H. DeMent.

**The Spirit World.**

By Joseph Hamilton. Fleming H. Revell Company.

The author of this book has both independence and courage. He is a trichotomist. Man has a body and a spirit. He has also a soul which he regards as his spiritual body and which is an ethereal substance. In this he has kinship with the angels, and a study of angelic visitation, etc., gives us our best knowledge of its nature. It is invisible, capable of inconceivably rapid motion, has marvelously acute senses and is endowed with great power. In man, it is developed from the natural body, or he may be transformed into the natural again. This view is thought to help to explain miracles in a way to assist those who have become infected with the anti-supernaturalism of the time. For instance, Elisha was able to see the host of angels which were ready to protect him at Dothan, by virtue of the sight of this spiritual body. When angels appeared, they transferred themselves from the spiritual to a natural body. Our Lord's appearing to His disciples when the door was shut and then disappearing, was but his transferring himself from the spiritual to the natural body, and then going back to the spiritual again. This spiritual body has a likeness to the natural which will enable the redeemed to recognize those who are loved on earth. His idea of the spiritual body resembles that of Dr. Clark, of Colgate; but unlike Dr. Clark, he loyally holds by the doctrine of a general resurrection, although he cannot quite see the need of it. He also attempts to pry into the mysteries of the

soul's journey to its place of blessedness. He makes much of angel ministry and shows skill in gathering suggestions from Scripture and nature. It is doubtful, however, whether his views will commend themselves to careful thinkers or his interpretation of many Scripture allusions be accepted.

Calvin Goodspeed.
Baylor Theological Seminary.

**Stray Leaves.**

By Herbert Paul, M. P. John Lane, the Bodley Head, London and New York. 1906. Pp. 308.

Mr. Paul is one of the best known of the younger English writers. His History of Modern England in five volumes is a notable performance, while his recent Life of Froude has added much to his reputation. In this volume are a number of essays that appeared originally in "The Nineteenth Century", and "The Independent Review". They are written with a wealth of scholarly material at his command and yet with a rich fund of practical wisdom. The study of Bishop Creighton brings out well the traits of this gifted ecclesiastic. Mr. Paul takes up the cudgel for George Eliot and Peacock. He writes sympathetically of Charles Lamb and Randolph Churchill. He is a strong advocate of optional Greek at Oxford, though an enthusiast for Greek. It is a little extreme to say (p. 99) that Greek was useless unless one read it as fluently as French. There is a slip on page 89 where ὅπως is called a "Greek preposition". He has a pungent point on p. 77, when he says: "Erasmus, in the sixteenth century, was denounced as a heretic for editing the New Testament in the language in which almost the whole of it was composed. *Omne ignotum pro haeretico.* Latin was always orthodox because it never had to be rediscovered." Mr. Paul is an active force in the Liberal party and will some day hold office in the Ministry. These papers are very keen and very bright. They tingle with life and keep one on the alert to the end.

A. T. Robertson.

**Silanus the Christian.**

By Edwin A. Abbott, Author of Philochristus and Onesimus. A. & C. Black, Soho Square, London, England. 1906. Pp. 368. Price, 7s. 6d. net.

This is a romance of the second century showing how Silanus, a disciple of Epictetus, attends his lectures at Nicopolis, where he meets Appian, Glaucus and Scaurus. Epictetus awakens cravings that he cannot satisfy, and Scaurus tells Silanus of the Letters of Paul and the Synoptic Gospels. Finally, Silanus meets Clemens, who lets him into the beauty of the Fourth Gospel by the Presbyter John. At last Silanus becomes a Christian, though with many doubts about the miraculous. The book is written with wonderful clearness and literary grace and is worth reading for that alone. But it is more. We have in Silanus a picture of Dr. Abbott himself who is able to worship Jesus as God's Son and our Savior, though he no longer believes in the miraculous. Dr. Abbott draws a distinction between the miraculous and the supernatural. He says that his book is meant only for those who are in much trouble over the conclusions of modern science and criticism. He does not wish to disturb any one's faith. It is not easy to see a consistent distinction between the miraculous and the supernatural, but, after all, the main thing is to hold on to Christ as Lord and Savior and this Dr. Abbott does.

A. T. Robertson.

**The Psychological Principles of Education.** A Study in the Science of Education.

By Herman Harrell Horne, Ph. D., Professor of Philosophy in Dartmouth College, Author of "The Philosophy of Education." The Macmillan Co., New York. 1906. Pp. 435. Price, $1.75 net.

This work is a new attempt to apply the principles of psychology as they are generally held to-day to the problems of a complete educational system. The author has been a diligent student of the large literature which has been appearing in recent years and has been thinking

himself. While we do not always find the tone of conviction that flows from independent thought, he has, in the main, reached sound conclusions which are of great importance to educators. Part I. is an introduction on "A Science of Education". In the remaining parts he treats of "Intellectual Education", "Emotional Education", "Moral Education" and "Religious Education". On all these subjects there are most stimulating and helpful suggestions, based upon the latest results from the study of psychology. There are many striking aphorisms, such as "Attention is not so much a condition of good teaching as a result." (p. 328.) "Interest is the strength of the new education and effort is the strength of the old." (p. 320.) "Effort is the will to do the hard right thing." These are taken at random. They are scattered throughout the book.

For the readers of this journal, interest will center in the author's treatment of moral and religious education. The home, the church, the school are the three institutions for the moral and religious education of children. The author calls for and hopes to see a revival of real systematic education of the children in these respects in the home. The church has enough agencies, but they should be made more effective and there are suggestions to this end. The teaching of religion in the public schools of Europe has been disastrous, therefore, we do not want the teaching of religion, but, rather, religious teachers in our schools. The Bible is the text-book of both religion and morals, incomparable and unapproachable, but in the public schools it should be used only in a devotional way. Teaching its religious contents is impossible in our system, teaching it as literature or history simply is undesirable. These conclusions seem to the reviewer to be entirely sound. The author gives copious references to available literature which would be helpful in the further prosecution of the study. It is a book to be recommended to teachers of all subjects.

W. J. McGLOTHLIN.

**Paul.**

By E. F. Benson. J. B. Lippincott Co., Philadelphia.

This is not a theological work by the late Archbishop of Canterbury, but a modern novel by his son. Nevertheless, it yields an excellent enforcement of the text, "Whoso hateth his brother is a murderer." The man whom Paul Norris has much reason to hate, and does hate heartily, is run over by a motor car and killed. But Paul was in the motor, and though he risked his own life to avert the accident (too late) the knowledge that he hated the man and that for two seconds he had been reckless of his enemy's danger as of his own, makes him see himself as a murderer. Paul and Norah are a "blithe and bonny" pair, and it seems a pity they couldn't have had love and happiness without such fearful tragedy.

E. B. R.

**The Church at Libertyville.**

By John Wesley Conley, D.D. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 204.

The sensible and worthy author of this story claims to be only editor. The full title is "The Church at Libertyville as Seen by Thomas Bradley". Thomas Bradley, as the story goes, was for 30 years a member of this typical church in "a flourishing Western town", of mixed population and having its full share of the business enterprise, boastfulness, democratic spirit, interest in politics and carelessness about religion, characteristic of portions of that part of the country. At last, having retired from business and moved to another city, his mind dwells upon the checkered experiences of those years until he feels impelled to write about them—he is sure that other people will be interested in some of the things that interested him so much. So, in these pages, he "lives over again in memory the delightful years he spent in the dear old church." He introduces us to many good folks, and to some very queer ones, and pictures vividly many an interesting situation. Now it's "a case of discipline", now it's "Mrs. Paxton and the

mission Sundy school", now it's "Mrs. Dolittle", now "Judge Straight" that, in turn, invite or compel our attention; but we find him also dealing in a most engaging and instructive and often amusing way with "Winds of Doctrine", "Contrary Minds", "The Sexton and Other Troubles", "Contending for the Faith", "Rules and Regulations", etc. Many a character appears that is true to the life and that will be recognized on sight, and many a wholesome lesson is let drop as to how and how not, to deal with certain people and problems of church life. The story appeared originally as a serial in *The Standard,* of Chicago. It is well written and well printed and bound.

GEO. B. EAGER.

**Sex and Society.**

By William I. Thomas, Associate Professor of Sociology in the University of Chicago. The University Press. London, T. Fisher Unwin. Price, $1.50 net, $1.65 postpaid.

This volume is a collection of separate papers published in different magazines on the subject of the Social Psychology of Sex. The following are the topics of the volume: Organic Differences in the Sexes; Sex and Primitive Social Control; Sex and Social Feeling; Sex and Primitive Industry; Sex and Primitive Morality; Psychology of Exogamy; The Psychology of Modesty and Clothing; The Adventitious Character of Woman; The Mind of Woman and the Lower Races.

The first paper on the "Organic Differences Between Man and Woman" is quite interesting. He finds the fundamental difference to lie in the fact that man is "katabolic" and woman is "anabolic"; in other words, man corresponds to the animal life and woman to the plant life; woman stores up energy and is sedentary, and man expends energy and is more active. However much we may dissent from some of the author's inferences, this primary assumption has a certain validity. There are a good many facts both physical and other which are brought out to sustain this position. On page 29, for instance, our author says: "A very noticeable expression of the anabolism of woman is her tendency to put on fat."

A very interesting point mentioned on page 40f. is, that women offer, in general, a greater resistence to disease than men. Some other points as to the organic differences are brought out and discussed with force. There is a good deal of repetition, due to the somewhat disconnected relation of the chapters. With regard to modesty and clothing, the author begins by saying that no altogether satisfactory theory of the origin of modesty has been advanced; and certainly those who read the author's discussion will see no reason to deny the truth of this statement. It takes a great deal of science, or, more properly speaking, of scientific jargon, to tell what we don't know on this subject. The papers on the Adventitious Character of Woman, and on The Mind of Woman and the Lower Races, will probably interest a larger number of readers. The author's standpoint is that of a scientific evolutionist. He does not, indeed, agree with all that has been written from that point of view, but rather works out his own. The book will doubtless interest readers who are fond of scientific speculation on the topics of which it treats. It is not marked by any great originality or power; but it shows a careful study of the themes discussed. E. C. Dargan.

**Life in Ancient Athens.** The Social and Public Life of a Classical Athenian from Day to Day.

By T. G. Tucker, Professor of Classical Philology in the University of Melbourne. The Macmillan Co., New York. 1906. Pages, 323. Illustrations 85.

This volume belongs to Prof. Percy Gardner's Series of Handbooks of Archaeology and Antiquities. It is one of the very best in the series. The illustrations alone would make the book of much value, for they set forth with great variety and fidelity the old Greek life. But the author has a very definite aim. It is not to tell the life of all the ancient Greeks nor of Athens in all its long history. He picks out the great century of Athenian glory and undertakes to describe the life of a citizen of Athens at that time, Pericles by name. It is a worthy under-

taking and successfully achieved. We follow Paricles up and down in Athens. The story is told with much simplicity as becomes the scholar in dealing with Athens, but with genuine interest and charm. One lingers over the pages which bring back again much of the true greatness of Athens, her noble citizenship and rare culture of mind. As a great blot on Athenian civilization he points out that the position of women had gone backward since the days of Homer.

A. T. Robertson.

**Aeschylus's Prometheus.** With Introduction, Notes and Critical Appendix.

By Prof. J. E. Harry, of the University of Cincinnati. The American Book Co., New York, Cincinnati, Chicago. 1905. Pages, 358.

Prof. Harry has done a delightful piece of work on this great poem of Aeschylus. He gives an ample discussion of the life of Aeschylus and the drama. The notes are scholarly and informing. They tell the pupil enough, but not too much. Dr. Harry is a Greek scholar of the first rank and his abundant learning reveals itself in his luminous comments which are abreast of modern philology. The illustrations are helpful and the text is printed in clear type. Altogether, the student cannot find a more thoroughly satisfactory edition of the Prometheus.

A. T. Robertson.

**"Divine Healing" Under the Lens.**

By A Berean. New York, Charles C. Cook. 1906. Pages, 101.

The author of this little work was for six months or more personally identified with a sect of "Healers", apparently of the "Four-fold Gospel" type. Study of the Scriptures under the impulse of observation of the work of the "Healers" led to his abandonment of the teachings and fellowship of the sect, and to the writing of this examination of the claims and scriptural standing of such cults. There are some defects of interpretation, but, on the whole, it is good in spirit and convincing in exegesis.

W. O. Carver.

**Methodism and Biblical Criticism.**

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co., Chicago. Pages, 63.

This pamphlet is a slashing criticism, not only of Prof. Terry's book, which is open to criticism, but of Modern Higher Criticism in general, in the interest of the extremest doctrine of verbal inspiration of the Scriptures. The temper in which the work is done may be judged by a single sentence. After attempting to show how Prof. Terry sets about to establish the right of a Methodist to liberty in criticism and exegesis, "even to the change of any critical, exegetical, or theological view now held by the Methodist church", by citing (1) Wesley's spirit and words concerning "liberty", (2) some specimens of Biblical Criticism and interpretation from the writings of Wesley, Watson and others, (3) a specimen of Wesley's freedom in reference to the Pauline authority of the Epistle to the Hebrews, and (4) his protest against the dogma of verbal inspiration on the ground of the recency of the doctrine, the reviewer concludes: "Such the argument and proof that John Wesley and the Founders and Fathers of the Methodist church would tolerate and justify the teaching of the methods, principles and results of the modern Higher Criticism, were they now living—*the criticism that Wesley denounced as the Spawn of Hell!*"

We wonder if President Hyde, in what Dr. Munhall calls his "defying oracle", spoken in the interest of the teachers of the Higher Criticism at the Northwestern University, did not have Dr. Munhall and such as he in mind when he said: "For bishop, minister, trustee, or pious layman to interfere with the teaching of a competent university professor on theological grounds, is as wanton and brutal an act as it would be for a prize-fighter to step into the pulpit and knock down the minister *because he happened to have the biggest fist!*"

President Hyde's "defying oracle" sounds as if it had had some such provocation. Bad temper tends to

beget bad temper in minister or layman, and the cause of truth is never helped by undiscriminating assaults delivered in such a temper.

GEO. B. EAGER.

**Homeric Vocabularies.**

By Owen and Goodspeed. University of Chicago Press, Chicago. 1906. Pages, 62. Price, 50 cents net. Postpaid, 53 cents.

This little book is written on the idea that the vocabulary is the greatest obstacle to the study and pleasure of reading Homer. That is true. Once master the vocabulary and Homer is a delight. The words are analyzed in various ways to facilitate ease in learning them and will be found handy by students of Homer.

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